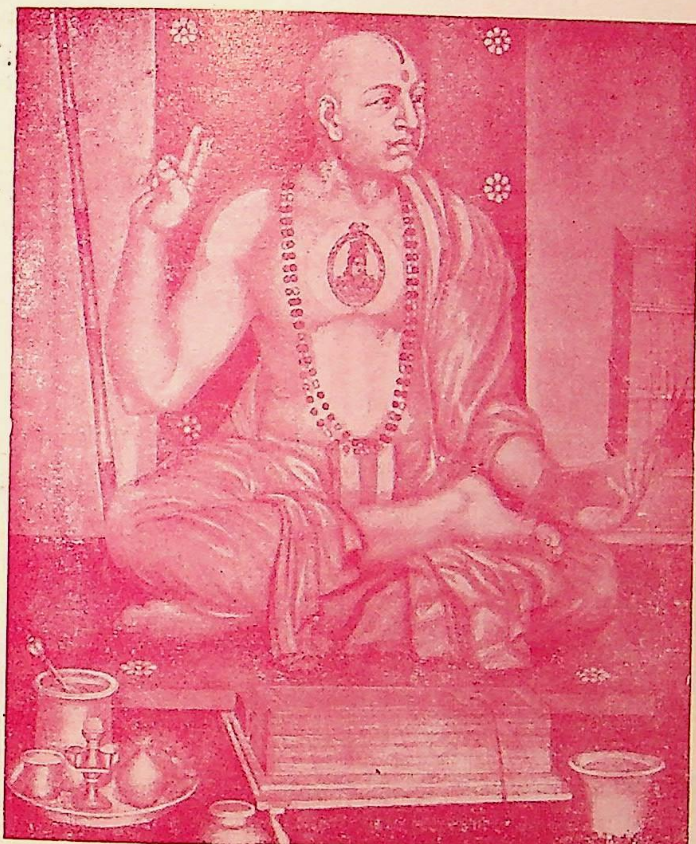
S.M.S.O. Sabha Publication No. 117

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

Sri Vishnusahasranama Bhashya Sangrahartha

Part IV (306 to 400 Names)



श्रीमदानन्दतीर्थभगवत्पादाचार्याः

S.M.S.O. SABHA
Chirtanur (Near Tirupati, A.P.)
PIN 517503
2002

|| श्रीः ||



TAMRAPARNI SRI D. V. SUBBACHAR, B.A., F.C.A.
Chartered Accountant, Coimbatore
1-12-1907 — 9-1-1993

[An Accredited Scholar on Dwaita Vedanta]

Father and Vidya Guru of the Author of this humble work.

A Patron Member of the Sabha who had interest in its growth in propagating Dwaita School of Thought

॥ श्री लक्ष्मीवेंकटेशो विजयते ॥

॥ श्री हयवदनमध्वेश पाहि ॥

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

Sri Vishnusahasranama Bhashya Sangrahartha

Part IV

[306 to 400 Names]

[युगादिकृत् to शुभेक्षणः]

By

TAMRAPARNI SUBBACHAR RAGHAVENDRAN, M.A., B.L.
(T. S. Raghavendran, Advocate, Coimbatore)

S.M.S.O. SABHA
Chirtanur (Near Tirupati, A.P.)
PIN 517 503

SRI VISHNU SAHASRANAMA BHASHYA SANGRAHARTHA Part IV — With English Rendering by Sri T. S. Raghavendran, M.A., B.L., 45, Bharati Park Cross Road 3, Coimbatore, PIN 641 011. Published by S.M.S.O. SABHA, Chirtanur (Near Tirupati, A.P.), PIN 517 503. Printed Pages xxiv + 128 December, 2002

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PUBLISHER'S NOTE

We are extremely happy and jubilant and overwhelmed with extra-ordinary joy and happiness to present our 116th publication **'Sri Vishnu Sahasranama Bhashya Sangrahartha'** Part IV from 306 to 400 names of Paramatma Sri Vishnu. Our Joint Secretary, Sri T. S. Raghavendran, M.A., B.L., Advocate, has written this book with reference to the various sacred works like Bhashyas of Srimad Acharya on Brahmasutrus, on Upanishads and other sacred works.

The learned author has taken considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given references to the works of Srimad Acharya because no work will become Pavitra without the connection with Sri Pavamana—Sri Great Vayu—Sri Great Madhvacharya.

Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore, (popularly known as T.S.R.) is also my Vidya Guru. He is a highly devoted humble and sincere scholar. He has been traditionally and systematically well trained for a number of years by his father and Vidya Guru Tamraparni Sri D. V. Subbachar, a stalwart in Dwaita Vedanta. His Guru felt extremely happy at the humble achievements and growth of his son-sishya and blessed him and ordered him to work out plans and schemes, so that the works of Srimad Acharya and his followers can be carried to the ordinary devoted public who may not be able to read the original works, due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Sri T. S. Raghavendran is working round the clock,

to fulfil the promise made to his father and Vidya-Guru. This humble Sri T.S.R. is achieving the result by Sri Hari Vayugalu's grace step by step.

Sri T. S. Raghavendran has to be thanked by one and all thro'out the world, for his sincere and highly dedicated service to the world of Vedanta and Dwaita Religion in particular.

The most noteworthy point is that he never aspires anything even in mind, in return of worldly gain at all. All that he humbly wishes is that the devoted readers should amass virtues and should obtain the grace of Sri Hari Vayugalu and thereby he obtains a share in it and he feels highly satisfied and feels immensely joyful and thankful to Sri Hari Vayugalu for having chosen him for this great noble work.

S.M.S.O. Sabha and the entire world of Vedanta, should always be indebted to him, for such selfless great service rendered.

Incidentally, Sri T. S. Raghavendran has written and published so far 67 works which are listed below. They are most useful and connected to topics of large interest to the devoted truth-seekers and hailed thro'out the world. *I honestly feel that such books are the need of the hour.*

(1) श्री वायुतत्त्वमहिमा—The Unique Glory of Sri Vayu Tatwa. 1992

(2) अचिन्त्यशक्तिविचारः—Incomprehensible and Extra-ordinary Power of Lord Narayana. 1994

(3) जीवकर्तृत्ववादविचारः—Action or Agency of the Soul. 1995

(4) भगवद्गीतायां अवक्षेपकाः— Quiz in Bhagavad Gita. 1995

(5) गीता यथार्थ भाव संग्रहः—अर्जुनविषादयोगः—
प्रथमोऽध्यायः Authentic Elucidation of
Gita–I Chapter—Arjuna's Mental Distress. 1995

(6) हरिः परतरः–Hari is Supreme. 1995

(7) गीता यथार्थ भाव संग्रहः—सांख्यं=ज्ञानं—श्लोकाः
१–३८ Authentic Elucidation of Gita—
II Chapter Part I Sankhyam=Knowledge.
Verses 1 to 38. 1996

(8) गीता यथार्थ भाव संग्रहः द्वितीयोऽध्यायः—योगः=
उपायः—श्लोकाः ३९–७२—Authentic Elucidation
of Gita—II Chapter, Part II Yoga=Means. 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः—अष्टादशोऽध्यायः
(1 to 170 श्लोकाः) पाण्डवदिग्विजयः
Mahabharata Tatparya Nirnaya,
18th Chapter Verses 1 to 170.
Tour of Pandavas. English Translation. 1996

(10) सत्यं जगत् World is Real. 1996

(11) "Gitavil Puriyada Pudirgals"
(in Tamil—SMSO Publication) 1996

(12) श्रीनिवास विवाह प्रशंसनम्
Glories of Lord Srinivasa's Marriage.
(450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः—दशमोऽध्यायः
श्री वेदव्यास अवतारः (Slokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम्—Yamaka Bharatham. 1997

(15) तत्त्वतो भेदः—Difference Is Real. 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः—11th Chapter
श्रीकृष्णचरिते अंशावतरणम् (1–237 Slokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः—
29th and 30th Chapters 1998
(Samasta dharma nirnaya and Aswamedhika)

(18) श्रीमन्महाभारततात्पर्यनिर्णयः—20th Chapter (Slokas 1–246) 1998

(19) जीवगणाः हरेः अनुचराः 1998

(20) श्रीमन्महाभारततात्पर्यनिर्णयः—31st and 32nd Chapters. 1998

(21) श्रीमन्महाभारततात्पर्यनिर्णयः
12th and 13th Chapters—Marriage of Vasudeva and Kamsavadha 1999

(22) [जीवगणाः] नीचोच्चभावं गताः
Souls are Higher and Lower 1999

(23) Jivanin Sayalpadum Thiramai (in Tamil) 1999

(24) श्रीमन्महाभारततात्पर्यनिर्णयः—14th, 15th and 16th Chapters. 1999

(25) श्रीमन्महाभारततात्पर्यनिर्णयः—17th Chapter 2000

(26) श्रीविष्णुस्तुतिः
By Sri Sri 1008 Sri Satyasandha Mahan 2000

(27) विनायक चतुर्थी (वेदानुसारेण) 2000

(28) श्रीमन्महाभारततात्पर्यनिर्णयः—19th Chapter 2000

(29) श्रीमन्महाभारततात्पर्यनिर्णयः—23rd, 24th and 25th Chapters 2000

(30) श्रीमन्महाभारततात्पर्यनिर्णयः—27th and 28th Chapters. 2000

(31) Three Rathnas of Sri Vadiraja Mahaprabhu 2000

(32) Mahimas of Srimad Bhagavatham 2001

(33) Rishi Panchami Vratha Katha Mahima 2001

(34) Dhruva—Supreme Devotee of Sri Hari 2001

(35) Sri Satyanarayana Vrathakatha Mahatmya 2001

(36) Critical Analysis of Nyaya School. 2001
न्यायमतसूक्ष्मविचारः

(37) Sri Vishnusahasranama Bhashya Sangrahartha Part I (1 to 106 names) 2001

(38) Jolts of Jayatirtha 2001

(39) Tirtha Prabandha-Part I—Paschima Prabandha 2001

(40) Harikathamruta Sara—Mangala Sandhi 2001

(41) Glories of Brahma Tarka 2001

(42) Harikathamruta Sara—Karuna Sandhi 2001

(43) Sri Vishnu Sahasranama Bhashya Sangrahartha Part II (107 to 202 names) 2002

(44) Tirtha Prabandha-Part II—Uttara Prabandha 2002

(45) Tirtha Prabandha-Part III—Purva Prabandha 2002

(46) Sangraha Ramanayana—Tamil (Bala Kanda and Ayodhya Kanda I Part) 2002

(47) Harikathamruta Sara—(Vyapti and Bhojana Sandhi) 2002

(48) Tirtha Prabandha-Part IV Dakshina Prabandha 2002

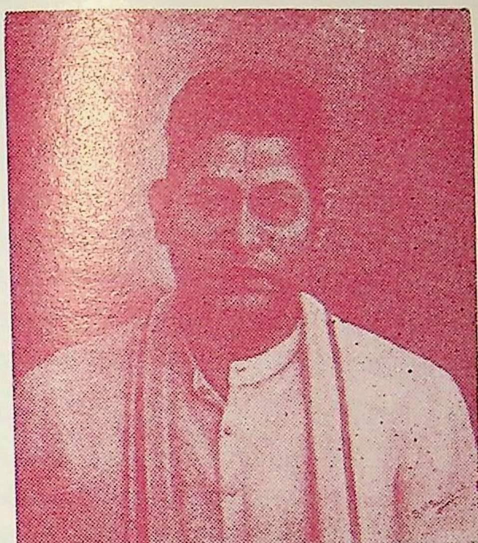
(49) Vibhuti Tattva—Bhagavad Gita 10th Adhyaya—Bhagavatha 11th Skandha-16 Adhyaya—Vayu Purana—Magha Masa Mahatmya-I Adhyaya and Harikathamruta Sara-Pancha Vibhuti Sandhi 2002

(50) Sudha Sangraha—in Sanskrit by Tamraparni Sri D. V. Subbachar, and English by T. S. Raghavendran, for the First Adhikarana 'Jijnasadhikaranam' consisting of 88 verses in Anuvyakhyana 2002

(51) Harikathamruta Sara—Pancha Mahayagna Sandhi and Pancha Tanmatra Sandhi—combined 2002

(52) Unparallel Mahimas of Tatparya Chandrika 2002

(53) Three Rathnas of Mantralaya Mahaprabhu 2002
(54) Sri Vyasa Karavalambana Stotram 2002
(55) Ranga Mahatmyam 2002
(56) Mahabharatha Tatparya Nirnaya—Adhyaya 21 2002
(57) Sangraha Ramayanam—Part II Tamil (Aranya Kandam, Kishkinda Kanda and Sundara Kanda) 2002
(58) Sri Vishnu Sahasranama Bhashya Sangrahartha Part III—203 to 305 names Amrutyu to Prabhu) 2002
(59) Mahabharatha Tatparya Nirnaya—Adhyaya 22 (461 Stokas) 2002
(60) Manimanjari—Part I-4 Sarga and 9 Gems of Dwaita in Srimad Bhagavad Gita 2002
(61) Sangraha Ramayana—Aranya Kanda, Kishkindha Kanda, Sundara Kanda-1129 Slokas in Tamil 2002
(62) Mahabharatha Tatparya Nirnaya—Adhyaya 26 with Harikathamruthasara 8th Sandhi—Matruka Sandhi 2002
(63) Apoorva Anudwayam—Anubhashya and Anu Madhva Vijaya 2002
(64) Bhakthi Pada in Brahmasutra Bhashya 42 Sutras 2002
(65) Aparoksha Jnana Pada in Brahmasutra Bhashya—51 Sutras 2002
(66) Vairagya Pada in Brahmasutra Bhasya 29 Sutras 2002
(67) Yukthi Pada in Brahmasutra Bhasya 58 Sutras. 2002



Sri B. RANGASWAMY NAIDU
1900—1943
Founder : Rajalakshmi Mills Ltd., Coimbatore

A very dynamic and noble personality with a lot of intelligence and administrative capacity, was born on Vaisaka 19th Sukla Paksha—Sarvari Varsha—in Tiruvathirai star. Whatever he touched became gold and he built a huge empire for his children and relatives.

But joined the majority while he was young. Sri R. Krishnaswamy his noble son and Sri K. Rajesh the noble grandson have donated the entire cost of publication of this noble, sacred work in high respect, ıeverence and regard for Sri B. Rangaswamy Naidu, Coimbatore.

We thank profusely Sri R. Krishnaswamy, Managing Director of Rajalakshmi Mills Ltd., and his son Sri K. Rajesh, Director of Krishna Mills, P. Ltd. Coimbatore who were kind enough to donate the entire amount for the the publication of this great humble work in memory of Sri B. Rangaswamy Naidu, Founder of Rajalakshmi Mills Ltd., Coimbatore. We admire their generosity and regard to the Sabha and we pray Sri Hari Vayugalu and Lord Venkateshwara for their long life, peace and prosperity and for all the members of their family and continued patronage for such valuable, sacred and useful publication.

We thank profusely Sri D. S. Krishnachar, M.Sc., of Prabha Printing House, Bangalore–4, for his highly dedicated and sincere service to the Divine Philosophy of the Dwaita School and for faultless and very neat printing work.

May Lord Sri Hari Vayugalu shower their anugraha on us to render more and more valuable humble service to the cause of the Great Dvaita Vedanta which is the only truth based on the Vedas and supported by all Scriptures.

Tiruppur, 15–5–2002,
Wednesday, Chitrabhanu,
Vaisaka Sukla Paksha Trithiya
Holy Aradhana Day of
Sri Sri 1008 Sri Vidyadhi Raja
Tirtha Swamy Maharaj
of Jagannathapuri.

R. Ananthan, B.Sc., F.C.A.
Chartered Accountant
Hon. Secretary, S.M.S.O. Sabha

FOREWORD BY THE HUMBLE AUTHOR

By the Grace of Sri Hari Vayugalu and by the special anugraha of my Guru, Tapasvi, Vairagyamurthy and Jnana Prabhu, Sri Sri 1008 Sri Satyatma Tirtha Sripadangalavaru of Sri Uttaradi Mutt and by the blessings of my father, guru, mentor, Tamraparni Sri D. V. Subbachar, B.A., FCA, Chartered Accountant, Coimbatore, I am submitting this present publication—Sri Vishnu Sahasranama Bhashya Sangrahartha—Part IV from 306 to 400 names of Lord Mahavishnu. This humble author, by the anugraha as mentioned above was able to submit before the devoted public so far 67 books which have been listed in the Publisher's Note.

2. The present 68th publication is submitted at the Holy Padas of Sri Sri 1008 Sri Vidyadhiraja Tirtha Mahaprabhu, Jagannathapuri (1388 A.D. to 1392 A.D.).

Sri Sri 1008 Sri Vidyadhiraja Tirtha Mahaprabhu
1388 A.D. to 1392 A.D.

Sri Vidyadhiraja Tirtha Mahan was an outstanding tapasvi who had the honour, privilege and fortune of receiving the pontifical seat from Sri Malkhed Mahaprabhu, Sri Jayatirtha. Regarding his scholarship, vairagya and other merits, nothing need be added except to state, that Sri Swamiji was the direct disciple of Sri Jayatirtha who received ashram from him.

(2) Sri Swamiji propagated the Dwaita Vedanta School of Sri Madhwa as explained by Sri Jayatirtha in his Sriman Nyaya Sudha, in a splendid way.

Once Sri Swamiji was camping on the bank of River Bheema. Sri Swamiji wished at that time to have bath in Ganga and ordered his sishyas to pack for the tour. After this, when Sri Swamiji was standing on the bank of the River Bheema, he saw the shining form of a divine figure. It was goddess Ganga herself. The goddess spoke to the revered Swamiji not to take the trouble of travel to such a long distance and conveyed that all the offerings intended to her (Ganga) may be given to her there itself. Sri Swamiji was very much pleased and surprised and submitted all the articles of pooja there in the holy hands of mother Goddess Ganga Devi. Then Ganga disappeared in the waters of Bheema River receiving all such sacred pooja articles. All saw, at the same place, a fresh stream of pure water white in colour bubbled in the Bheema River. Then Sri Swamiji with his sishyas who all stood ensaptured took holy bath there which was Ganga itself.

(3) *Works of Sri Swamiji*

Sri Swamiji had written a splendid commentary on the Bhashya of 'Chandogya Upanishad'. Sri Swamiji alto wrote a commentary on Bhagavad Gita called as 'Gita Vivrutti'. For Vishnu Sahasranama, Sri Swamiji wrote Bhashya on it.

(4) Sri Sri Vidyadhiraja Tirtha Mahan entered holy Brindawan in the year 1372 AD at Jagannathapuri, Orissa State. His Aradhana falls on Vaishaka Sukla Tritheeya.

माद्यदद्वैत्यंधकारप्रद्योतनमहर्निशम् ।
विद्याधिराजं सुगुरुं ध्यायामि करुणाकरम् ॥

Then this humble author has no eligibility or status to directly submit this humble work at the Lotus Feet of

that Great Mahan but does so through his Mentor Tamraparni Sri D. V. Subbachar with these two humble verses in praise of him.

श्रीनारसिंहवरपुत्रसुपुत्ररत्नं
कोयंपुरी वरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषित शिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

Coimbatore, 15-5-2002,
Chitra Bhanu Vaisaka Sukla
Paksha Tritheeya—अक्षय तृतीया
Holy Aradhana Day of Sri Sri
1008 Sri Vidyadhiraja Tirtha
Mahan, Jagannathapur, Orissa

तां राघवेन्द्रः
T. S. Raghavendran
Ever in the humble service and
ever being the humble student
of the unique, great
Dwaita Vedanta Philosophy

A FEW WORDS OF APPRECIATION

N. Raman

Sri Srinivas
4 H Raja Nagar
Johnsonpet Main Road
Salem–636 007
12–7–2001

Dear Sri Guruji,

Namaskarams. I am thankful to you for having sent the Mahimas of Sri Satyanarayana Vratha Katha. I am unable to cope with your speed of publication of books by studying. Kindly note not readings, but to studying thoroughly grasping the subject.

I was so far under the impression that as it is a 'Tamasa-purana' was not giving so much importance. Further those people who perform the Vratha do for some gain i.e. 'Kamya Pooja'. But you have cleared my doubt by using the strongest word as they must be censured. I could not go through the entire new book and I shall revert after studying the same shortly.

Thanking you,
With kind regards,

Yours sincerely,
(Sd.) N. Raman

* * *

V. K. K. Rao
Deputy Transport Commissioner (Rtd.)

No. 5, Rajaji Street
N.G.O. Colony
Guduvancherri–603 202
18–7–2001

Respected Sir,

The book on Mahima Sri Satyanarayana Vratha Katha. I received the same with thanks. Sir, your books towards Dwaita Philosophy—none is equal to you in propagating interest in that school. I am fortunate to get your book. Your simple

style of English translation of the above book is a monumental guide to all devotees of Sri Satyanarayana Swamy.

Yours sincerely,
(Sd.) V. K. K. Rao

* * *

G. Srinivasan
Retd. Deputy Manager

State Bank of India
10 Ganesh Nagar
2nd Main Street
Madipakkam
Chennai-600 091
24-7-2001

Respected Sir,

I am in receipt of your book Dhruva—Supreme Devotee of Sri Hari. I am very happy that you are doing very useful service to the Madhva Community by publishing books on Madhva Siddantha.

I read your recent publications on Three Rathnas of Sri Vadiraja Mahaprabhu and Mahimas of Srimad Bhagavatham which is very useful and informative. I request you to kindly publish as early as possible the remaining chapters of Mahabharatha Tatparya Nirnaya of our Great Acharya.

Thanking you, Sir,

Yours,
(Sd.) G. Srinivasan

* * *

S. Vijayasarathy
Audit Officer

No, 37, III Cross Street
K.K. Nagar
Guduvancherri
8-8-2001

Respected Sir,

Sub. : Sri Sathyanarayana Katha Mahima

For the six different names of Sri Hari appearing in the Katha, your goodself have given references numbering about

15 to 17 culled out from Sarvamoola Granthas and other great works of Great Pontiffs like Sri Raghavendra Mahaprabhu and Chandrikacharya, etc.

On reading your books it reminds me the sloka 'Sakala Shabda Mayee Cha Saraswathi' in Sumadhva Vijaya. There it is said that in the tongue of Srimad Acharya, Goddess Saraswathi will be waiting to dance. Likewise all the slokas of all the Pontiffs of our Philosophy are waiting at the finger tips of your goodself when you start to write a book.

I pray Sri Hari Vayugalu to give you long life, for continuance of this noble work.

Sincerely yours,
S. Vijayasarathy

* * *

N. Vyasa Rao, B.SC.

Food Corporation of India
292, Alagesan Road
Coimbatore-641 011
14-10-2001

My Respected Vidya Guru,

Pranams. One day when I met Sri A. Gopalakrishna Rao, M.A., Retd. Administrative Officer, Coimbatore, he informed me as to why I should not attend daily Pata at the residence of Sri T. S. Raghavendran.

Though many times when I met your goodself at Telugu Brahmin Street, you asked me to attend such Pata classes, I did not respond. I think till I met Sri A. Gopalakrishna Rao the 'Kali Pravesha' in me was in full that prevented me from attending the classes to know about our Great Madhva Siddantha.

Now I am attending the classes taken up by your goodself regularly and to start with I thank Sri A. Gopalakrishna Rao for this help.

I am shedding tears for having wasted the time so far, though 'T.S.R. Hand Push' which is showing me the Moksha Path and I feel now it is very near to me.

Sir, I have purchased most of the books written by your goodself and I am going through the same. One of them which attracted me is the 33rd Publication—Dhruva Supreme Devotee of Sri Hari.

In this, the child devotee Dhruva who was the son of King Uttanapada through his first wife, went to the forest and undertook severe austerities and finally had the splendid Darshan of Sri Hari is very well explained.

After reading this book, I came to the conclusion that it would be shameful on my part to say that I have no time to read the works of Srimad Acharya who has taken avatar only to show the path to Moksha for the satvic souls.

Sir, your goodself is doing a marvellous service to Madhva Community to learn Madhva Philosophy in a simple manner when we are exposed to very dangerous society and fight hard to live. It is nothing but 'Kalipurusha influence' if any Madhva is not having and reading the books written by you.

I pray Lord Sri Hari Vayugalu as well as my Guru Sri Chandrikacharya to give long life and to provide all help to publish the entire Madhva Siddantha in easily approachable manner.

With regards,

Yours sincerely,
(Sd.) N. Vyasa Rao

॥ श्रीविष्णुसहस्रनाम स्तोत्रम् ॥

चतुर्थः भागः

[युगादिकृतः to शुभेक्षणः]
306—400

तृतीयः भागः ३०५

युगादिकृद्युगावर्तो नैकमायो महाशनः ।
अदृश्योव्यक्तरूपश्च सहस्रजिदनन्तजित् ॥ ३३ ॥ ८

इष्टो विशिष्टश्शिष्टेष्टः शिखण्डी नहुषो वृषः ।
क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥ ३४ ॥ ११

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपांनिधिरनुष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ३५ ॥ ९

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥ ३६ ॥ ९

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।
अनुकूलश्शतावर्तः पद्मी पद्मनिभेक्षणः ॥ ३७ ॥ १०

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।
महर्धिर्ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥ ३८ ॥ ९

अतुलश्शरभो भीमस्समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान्समितिञ्जयः ॥ ३९ ॥ ८

विक्षरो रोहितो मार्गो हेतुर्दामोदरस्सहः ।
महीधरो महाभागो वेगवानमिताशनः ॥ ४० ॥ १०

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उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ॥ ४१ ॥ १०

व्यवसायो व्यवस्थानः संस्थानस्थानदो ध्रुवः ।
परर्धिः परमस्पष्टस्तुष्टः पुष्टश्शुभेक्षणः ॥ ४२ ॥ ११

नामानि ४००

॥ श्रीकृष्णार्पणमस्तु ॥

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३०६. युगादिकृत्—ओं युगादिकृते नमः ओं

३०७. युगावर्तः —ओं युगावर्ताय नमः ओं

३०८. नैकमायः (अ)—ओं अनैकमायाय नमः ओं

३०९. महाशनः—ओं महाशनाय नमः ओं

३१०. अदृश्यः—ओं अदृश्याय नमः ओं

३११. व्यक्तरूपः—ओं व्यक्तरूपाय नमः ओं

३१२. सहस्रजित्—ओं सहस्रजिते नमः ओं

३१३. अनन्तजित्—ओं अनन्तजिते नमः ओं

३१४. इष्टः—ओं इष्टाय नमः ओं

३१५. विशिष्टः—ओं विशिष्टाय नमः ओं

३१६. शिष्टेष्टः—ओं शिष्टेष्टाय नमः ओं

३१७. शिखण्डी—ओं शिखण्डिने नमः ओं

३१८. नहुषः—ओं नहुषाय नमः ओं

३१९. वृषा—ओं वृषाय नमः ओं

३२०. क्रोधहा—ओं क्रोधघ्ने नमः ओं
३२१. क्रोधकृत्—ओं क्रोधकृते नमः ओं
३२२. कर्ता—ओं कर्त्रे नमः ओं
३२३. विश्वबाहुः—ओं विश्वबाहवे नमः ओं
३२४. महीधरः—ओं महीधराय नमः ओं
३२५. अच्युतः—ओं अच्युताय नमः ओं
३२६. प्रथितः—ओं प्रथिताय नमः ओं
३२७. प्राणः—ओं प्राणाय नमः ओं
३२८. प्राणदः—ओं प्राणादाय नमः ओं
३२९. वासवानुजः—ओं वासवानुजाय नमः ओं
३३०. अपांनिधिः—ओं अपांनिधये नमः ओं
३३१. अधिष्ठानं—ओं अधिष्ठानाय नमः ओं
३३२. अप्रमत्तः—ओं अप्रमत्ताय नमः ओं
३३३. प्रतिष्ठितः—ओं प्रतिष्ठिताय नमः ओं
३३४. स्कन्दः—ओं स्कन्दाय नमः ओं
३३५. स्कन्दधरः—ओं स्कन्दधराय नमः ओं
३३६. धुर्यः—ओं धुर्याय नमः ओं
३३७. वरदः—ओं वरदाय नमः ओं
३३८. वायुवाहनः—ओं वायुवाहनाय नमः ओं
३३९. वासुदेवः—ओं वासुदेवाय नमः ओं
३४०. बृहद्भानुः—ओं बृहद्भानवे नमः ओं
३४१. आदिदेवः—ओं आदिदेवाय नमः ओं
३४२. पुरन्दरः—ओं पुरन्दराय नमः ओं

३४३. अशोकः—ओं अशोकाय नमः ओं

३४४. तारणः—ओं तारणाय नमः ओं

३४५. तारः—ओं ताराय नमः ओं

३४६. शूरः—ओं शूराय नमः ओं

३४७. शौरिः—ओं शौरये नमः ओं

३४८. जनेश्वरः—ओं जनेश्वराय नमः ओं

३४९. अनुकूलः—ओं अनुकूलाय नमः ओं

३५०. शतावर्तः—ओं शतावर्ताय नमः ओं

३५१. पद्मी—ओं पद्मिने नमः ओं

३५२. पद्मनिभेक्षणः—ओं पद्मनिभेक्षणाय नमः ओं

३५३. पद्मनाभः—ओं पद्मनाभाय नमः ओं

३५४. अरविन्दाक्षः:—ओं अरविन्दाक्षाय नमः ओं

३५५. पद्मगर्भः—ओं पद्मगर्भाय नमः ओं

३५६. शरीरभृत्—ओं शरीरभृते नमः ओं

३५७. महर्धिः—ओं महर्धये नमः ओं

३५८. ऋद्धः—ओं ऋद्धाय नमः ओं

३५९. वृद्धात्मा—ओं वृद्धात्मने नमः ओं

३६०. महाक्षः—ओं महाक्षाय नमः ओं

३६१. गरुडध्वजः—ओं गरुडध्वजाय नमः ओं

३६२. अतुलः—ओं अतुलाय नमः ओं

३६३. शरभः—ओं शरभाय नमः ओं

३६४. भीमः—ओं भीमाय नमः ओं

३६५. समयज्ञः—ओं समयज्ञाय नमः ओं

३६६. हविर्हरिः—ओं हविर्हरये नमः ओं

३६७. सर्वलक्षणलक्षण्यः—ओं सर्वलक्षणलक्षण्याय नमः ओं

३६८. लक्ष्मीवान्—ओं लक्ष्मीवते नमः ओं

३६९. समितिञ्जयः—ओं समितिञ्जयाय नमः ओं

३७०. विक्षरः—ओं विक्षराय नमः ओं

३७१. रोहितः—ओं रोहिताय नमः ओं

३७२. मार्गः—ओं मार्गाय नमः ओं

३७३. हेतुः—ओं हेतवे नमः ओं

३७४. दामोदरः—ओं दामोदराय नमः ओं

३७५. सहः—ओं सहाय नमः ओं

३७६. महीधरः—ओं महीधराय नमः ओं

३७७. महाभागः—ओं महाभागाय नमः ओं

३७८. वेगवान्—ओं वेगवते नमः ओं

३७९. अमिताशनः—ओं अमिताशनाय नमः ओं

३८०. उद्भवक्षोभणः—ओं उद्भवक्षोभणाय नमः ओं

३८१. देवः—ओं देवाय नमः ओं

३८२. श्रीगर्भः—ओं श्रीगर्भाय नमः ओं

३८३. परमेश्वरः—ओं परमेश्वराय नमः ओं

३८४. करणं—ओं करणाय नमः ओं

३८५. कारणं—ओं कारणाय नमः ओं

३८६. कर्ता—ओं कर्त्रे नमः ओं

३८७. विकर्ता—ओं विकर्त्रे नमः ओं

३८८. गहनः—ओं गहनाय नमः ओं

३८९. गुहः—ओं गुहाय नमः ओं

३९०. व्यवसायः—ओं व्यवसाय नमः ओं

३९१. व्यवस्थानः—ओं व्यवस्थानाय नमः ओं

३९२. संस्थानः—ओं संस्थानाय नमः ओं

३९३. स्थानदः—ओं स्थानदाय नमः ओं

३९४. ध्रुवः—ओं ध्रुवाय नमः ओं

३९५. परर्धिः:—ओं परर्धये नमः ओं

३९६. परमः—ओं परमाय नमः ओं

३९७. स्पष्टः—ओं स्पष्टाय नमः ओं

३९८. तुष्टः—ओं तुष्टाय नमः ओं

३९९. पुष्टः—ओं पुष्टाय नमः ओं

४००. शुभेक्षणः—ओं शुभेक्षणाय नमः ओं

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

श्रीविष्णुशतनामस्तोत्रम्

[श्री विष्णुपुराणम्]

वासुदेवं हृषीकेशं वामनं जलशायिनम् ।
जनार्दनं हरिं कृष्णं श्रीवक्षं गरुडध्वजम् ॥ १ ॥

वाराहं पुण्डरीकाक्षं नृसिंहं नरकान्तकम् ।
अव्यक्तं शाश्वतं विष्णुमनन्तमजमव्ययम् । ॥ २ ॥

नारायणं गदाध्यक्षं गोविन्दं कीर्तिभाजनम् ।
गोवर्धनोद्धरं देवं भूधरं भुवनेश्वरम् ॥ ३ ॥

वेत्तारं यज्ञपुरुषं यज्ञेशं यज्ञवाहनम् ।
चक्रपाणिं गदापाणिं शङ्खपाणिं नरोत्तमम् ॥ ४ ॥

वैकुण्ठं दुष्टदमनं भूगर्भं पीतवाससम् ।
त्रिविक्रमं त्रिकालज्ञं त्रिमूर्तिं नन्दकेश्वरम् ॥ ५ ॥

रामं रामं हयग्रीवं भीमं रौद्रं भवोद्भवम् ।
श्रीपतिं श्रीधरं श्रीशं मङ्गलं मङ्गलायुधम् ॥ ६ ॥

दामोदरं दयोपेतं केशवं केशिसूदनम् ।
वरेण्यं वरदं विष्णुमानन्दं वासुदेवमजम् ॥ ७ ॥

हिरण्यरेतसं दीप्तं पुराणं पुरुषोत्तमम् ।
सकलं निष्कलं शुद्धं निर्गुणं गुणशाश्वतम् ॥ ८ ॥

हिरण्यतनुसङ्काशं सूर्यायुतसमप्रभम् ।
मेघश्यामं चतुर्बाहुं कुशलं कमलेक्षणम् ॥ ९ ॥

ज्योतिरूपमरूपं च स्वरूपं रूपसंस्थितम् ।
सर्वज्ञं सर्वरूपस्थं सर्वेशं सर्वतोमुखम् ॥ १० ॥

ज्ञानं कूटस्थमचलं ज्ञानदं परमं प्रभुम् ।
योगीशं योगनिष्णातं योगिसंयोगरूपिणम् ॥ ११ ॥

ईश्वरं सर्वभूतानां वन्दे भूतमयं प्रभुम् ।
इति नामशतं दिव्यं वैष्णवं खलु पापहम् ॥ १२ ॥

व्यासेन कथितं पूर्वं सर्वपापप्रणाशनम् ।
यः पठेत् प्रातरुत्थाय स भवेद् वैष्णवो नरः ॥ १३ ॥

सर्वपापविशुद्धात्मा विष्णुसायुज्यमाप्नुयात् ।
चान्द्रायण सहस्राणि कन्यादान शतानि च ॥ १४ ॥

गवां लक्ष सहस्राणि मुक्तिभागी भवेन्नरः ।
अश्वमेधायुतं पुण्यं फलं प्राप्नोति मानवः ॥ १५ ॥

इति श्री विष्णुपुराणे श्री विष्णुशतनामस्तोत्रम् ॥

॥ श्रीकृष्णार्पणमस्तु ॥

Devotees are requested to do Parayana of this Holy Stotra also, along with Vishnu Sahasranama Stotram daily.

॥ श्रीः ॥

॥ श्री लक्ष्मीवेंकटेशो विजयते ॥

॥ श्री हयवदनमध्वेश पाहि ॥

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

३०६. युगादिकृत्—ओं युगादिकृते नमः ओं ॥

1. युगादिकृत् यागादिकाल भेदं करोति इति ॥

Vishnu is called युगादिकृत् because He does the distinction between the Yugas; or He begins the Yuga to originate.

2. युगादेः कालभेदस्य कर्तृत्वात् युगादिकृत् ॥ "युगस्याऽदिं करोति इति ॥ सर्वे निमेषा जज्ञिरे" इत्यादि श्रुतेः ॥

3. युगादेः आदिमिथुनस्य सरस्वती ब्रह्माख्यस्य कर्ता इति युगादिकृत् ॥

Vishnu is called युगादिकृत् because He is the Creator of Chaturmukha Brahma and Saraswathi and from their first union only the other beings are created. This could be seen in the Shatprashnopanishad in respect of Mukhya Prana and Bharathi Devi.

स तपोऽतप्यत। स मिथुनं उत्पादयते। रयिं च प्राणं चेति। एतौ मे बहुधा प्रजाः करिष्यतः इति ॥

Vishnu thought over the issue (in par with the worldly customs). Then He created Rayi who is the presiding deity of wealth and then Mukhya Prana. This twin was created. These two will create for Him many many people. Like this Vishnu concluded.

In Atharvana Upanishad, it is seen that—

ब्रह्मा देवानां प्रथमः संबभूव। विश्वस्य कर्ता भुवनस्य गोप्ता।

Chaturmukha Brahma who takes care of all the Jagat as well as Creator of them, was first created by Vishnu.

Hence Vishnu is called as '**युगादिकृत्** ।'

4. Vishnu is called as 'Yugaadi-krit' because He creates the beginning of a Yuga (Aeon) and closes the same also.

न्यग्रोधशायी भगवान् पुराण-पुरुषोत्तमः ।
करोति आदिं युगस्यान्ते स '**युगादिकृत्**' ईरितः ॥
युगस्य अन्तेऽपि आदिं करोति इति युगादिकृत् ॥

At the end of a Yuga, Vishnu makes the beginning of another.

॥ श्रीः ॥

३०७. युगावर्तः—ओं युगावर्ताय नमः ओं ॥

1. युगानि कृतादीन्यावर्तयति इति युगावर्तः ॥

Kritayuga and other Yugas are rotated by Him. Hence Vishnu is called '**युगावर्तः** ।'

2. Vishnu as stated above, makes the Yugas (Aeons) to revolve. He also again makes them associated with their respective dharmas. He is called as 'Yugavarta'.

धर्मव्यवस्थया स्वस्य युगादि आवर्तनात् मुहुः ।
युगावर्तः समाख्यातः कालरूपधरो हरिः ॥

3. Kāla is Nitya, eternal. Even then Kāla is under the absolute control of Vishnu.

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रतः सन्ति न सन्ति यदुपेक्षया ॥

This Kāla exists because of Vishnu and it revolves because of Him only. Vishnu is far far beyond this Kāla. Hence Vishnu is called as **युगावर्तः** ।

During the Avatar of Sri Krishna, He had actually demonstrated and has shown that Kāla and all the grahas, planets etc. are under His absolute control. Sri Krishna made them to rotate fast.

॥ श्रीः ॥

३०८. अनैकमायः—ओं अनैकमायाय नमः ओं ॥

1. अनेकाः मायाः शक्तयः अस्य इति अनैकमायः ॥
“इन्द्रो मायाभिः पुरुरूप ईयते” इति श्रुतेः ॥

Vishnu is called अनैकमायः because He has many, many desires. He has extra-ordinary sakthi. He has unique knowledge.

In the Sutra ओं अभिध्योपदेशाच्च ओं 1–4–25 Srimad Acharya states in his Bhashya as—

महामायेत्यविद्येति नियतिर्मोहिनीति च।
प्रकृतिर्वासनेत्येवं तव इच्छा अनन्त कथ्यते।

इति वचनात् तदभिध्या प्रकृतिशब्देन उच्यते ॥

Here it is proved that माया is equal to the desire of God. Vishnu is having many many desires for the welfare of satwic souls. So He is अनैकमायः।

2. Vishnu is called as ‘अनैकमायः’ because He does innumerable, inscrutable and wonderful exploits. He took avatar as a charming infant, swallowing unlimited number of worlds and lying on the leaf of a banyan tree unsupported in the waters of the vast, great ocean.

मुग्ध-शिशुरूप-अपरिमित जगन्निगरण-निरालंबन-एकोदक-वटतल शयनादि अनेक अतर्क्य आश्चर्यः ‘अनैकमायः’ ॥

It is stated as—

मुग्धार्भकस्य रूपेण जगन्निर्भरणादपि ।
वटैकपत्र शयनात् निरालंबजले मुहुः ।
अनन्ताश्चर्य संयुक्तो 'अनैकमायः' तु सः स्मृतः ॥

3. Swetaswathara Upanishad says—

मेघोदयः सागर संनिवृत्तिः
इन्दोर्विभागः स्फुरितानि वायोः ।
विद्युद्विभङ्गो गतिः उष्णरश्मेः
विष्णोर्विचित्राः प्रभवन्ति मायाः ॥ इति ।

the appearance of clouds,
the return of waves of the ocean,
the waking and waning of the Moon,
the blasts of wind,
the flash of lightning,
the movement of hot rayed SUN

—all these are the various wonderful acts of Vishnu as per His Desire and so He is called as 'अनैकमायः'।

॥ श्रीः ॥

३०९. महाशनः—ओं महाशनाय नमः ओं ॥

1. महदशनं यस्येति महाशनः ।

Vishnu is called महाशनः because He consumes big food at the time of Pralaya. At the time of Pralaya all the big moveables and immoveables are consumed by Him. This is proved in the Sutra ओं अत्ता चराचरग्रहणात् ओं 1-2-9, where it is established so. Vishnu consumes all at the time of pralaya : अतृत्वं सर्वस्य । Skanda Purana authority makes it very clear as—

स्रष्टा पाता तथैव अत्ता निखिलस्यैक एव तु ।
वासुदेवः परः पुंसामितोऽल्पस्य वा न वा ॥ इति स्कान्दे ॥

Vasudeva consumes the whole lot ; but in the case of others such quality is only by a fraction, which is also negligible. Therefore Vishnu alone is महाशनः ।

It is said in Mahabharatha as—

यच्च किंचित् मया लोके दृष्टं स्थावरजङ्गमम् ।
तदपश्यम् अहं सर्वं तस्य कुक्षौ महात्मनः ॥

"Whatever moving and non-moving objects were seen by me in the world, I saw all of them in the Belly of that Great Bhagawan–Vishnu". That means He consumes all महाशनः इति ॥

2. महे आशा येषां तान् नयति इति महाशनः ॥

Vishnu is called महाशनः because He is the regulator of those who have interest in festivals.

3. महत्याशाऽन्नाशा यस्यासौ महाशो दूर्वासः तं प्रति नयत्यन्नमिति महाशनः ॥

'Mahashanah' is called the sage Dhurvāsa. For him, food was given by Sri Vishnu and so He is called as 'महाशनः' ।

4. मदुद्देशेन यागो भवत्विति महे यज्ञविषये आशा यस्य असौ महाशः तं नयति इति=महाशनः ॥

With great intention Yagas are done and in them desires are had by the devotees who are called महाशः। They are regulated and they are lead by Vishnu. So Vishnu is called 'महाशनः' ।

॥ श्रीः ॥

३१०. अदृश्यः—ओं अदृश्याय नमः ओं ॥

1. दृश्यः न भवति इति अदृश्यः ॥

Vishnu, because by nature He is too subtle, is not visible to others easily.

2. Gita states in 2–25—

अव्यक्तोऽयं अचिन्त्योऽयं अविकार्योऽयमुच्यते।
तस्मादेनं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

अयं=श्रीहरिः अव्यक्तः is too subtle. **तस्मात्** therefore **अचिन्त्यः** He is not attainable to our minds.

Hence **विष्णुः** is **अदृश्यः** cannot be seen easily by anyone at all.

3. पुरुषप्रयत्नेन द्रष्टु अशक्यत्वात् अदृश्यः ॥

Vishnu is called **अदृश्यः** because by any amount of human efforts, it is not possible to see Him.

Srimad Acharya, in his unique Bhashya, actually takes this position for discussion in the Adhikaranam **अव्यक्ताधिकरणम्** in Bhakthi Pada 3–2–23 to 3–2–27.

परमात्मापरोक्ष्यं च तत्प्रसादादेव, न जीवशक्त्येति वक्तुं उच्यते ॥

॥ ओं तदव्यक्तमाह हि ओं ॥ ३-२-२३ ॥

Paramatma being seen as **दृश्यः**, is it due to the efforts of Jiva or due to any other factor ? The answer is certainly not due to human efforts. *It is only by the Grace of Vishnu, He becomes visible.*

The Kountaravya Sruti states—

अरूपं अक्षरं ब्रह्म **सदा अव्यक्तं** च निष्कलम्।
यज्ज्ञात्वा मुच्यते जन्तुः आनन्दश्चाव्ययो भवेत् ॥ इति ॥

which clearly confirms that Vishnu is **अव्यक्तः** and He is **अदृश्यः** ।

Srimad Acharya also quotes Koorma Purana and Garuda Purana to strengthen the case of Vishnu as **अदृश्यः** under the Sutra—

॥ ओं प्रकाशवच्चावैशेष्यम् ओं ॥ ३-२-२५ ॥

Garuda Purana says—

सर्वत्र एकप्रकारोऽसौ सर्वरूपेष्वजो यतः ॥ इति च गारुडे ॥

स्थूलसूक्ष्मविशेषोऽत्र न क्वचित् परमेश्वरे ॥

In the case of Parameswara—Vishnu, there is no question of stoutness or subtlety in the swaroopa, always He is too subtle only, just like in all roopas and avatars. He is always **अजः**, never born like us.

Koorma Purana states—

अव्यक्तव्यक्तभावौ च न क्वचित् परमेश्वरे ।

सर्वत्र अव्यक्तरूपः अयं यत एव जनार्दनः ॥ इति ।

Similarly Janardhana is always **अव्यक्तः** । Hence Vishnu is called **अदृश्यः** ।

4. कथं नु अयं शिशुः शेते लोके नाशमुपागते ।

तपसा चिन्तयंश्चापि तं शिशुं नोपलक्षये ॥ ४ ॥

When the whole universe is met with destruction, where and how does this infant live ?

Even though I try to know this, by the power of my austerities, I am unable to understand this infant.

So Vishnu is called as '**अदृश्यः**' ।

॥ श्रीः ॥

३११. व्यक्तरूपः—ओं व्यक्तरूपाय नमः ओं ॥

1. निजशक्त्या भक्तानां व्यक्तं रूपं अस्य इति व्यक्तरूपः ॥

Vishnu is called व्यक्तरूपः—that is visible to others, because of His extra-ordinary power. (अचिन्त्यशक्तिः) He makes Himself so.

The beautiful Sutra on this issue and the Bhashya by Srimad Acharya are really splendid, in reconciling the two opposite views, which are both based on authorities. (Like the Vedas).

नित्य अव्यक्तस्य कथं प्रकाशः इत्यतः उच्यते ॥

When Paramatma is always not visible, how could it be possible to have light or visibility by others to Him ?

ओं अतः अनन्तेन तथा हि लिङ्गम् ओं ॥ ३-२-२७ ॥

settles the issue. Srimad Acharya says that—

उभयत्र प्रमाणभावात् तत्प्रसादादेव प्रकाशो भवति ॥

Since there are authorities for both namely (i) that God is never visible to anyone and (ii) God is visible to devotees, the same is possible only by His Grace in the form of अचिन्त्यशक्तिः ।

युज्यते तस्य अनन्तशक्तित्वात् ॥

Narayana Adhyatma states—

नित्य अव्यक्तोऽपि भगवान् ईक्ष्यते निजशक्तितः ।
तं ऋते परमात्मानं कः पश्येतामितं प्रभुम् ॥ इति ।

So, by invoking the doctrine of Extra-ordinary power of the Lord, the eternal अव्यक्तस्वभाववान् परमात्मा विष्णुः becomes visible to the devotees. Hence He is called व्यक्तरूपः ।

2. Vishnu is called as 'Vyakta-Roopah'–'Manifest Form' because for the sages like Markandeya and others, He was visible.

महाजले संचरतो मार्कण्डेयस्य धीमतः ।
दृश्यो यो व्यक्तरूपत्वात् दिव्यविग्रह धारणात् ॥

By the Jnanin Markandeya, He was visible in the Pralaya waters. He is of great Handsome Roopa.

अतसी पुष्पसंकाशः श्रीवत्सकृतलक्षणः ।
साक्षात् लक्ष्म्या इव आवासः स तदा प्रतिभाति मे ॥

He, Who is like the blue lily flowers, in colour, Who is adorned by the Male—Srivatsa by name, appears to me always as the abode of Mahalakshmi.

॥ श्री :॥

३१२. सहस्रजित्—ओं सहस्रजिते नमः ओं ॥

1. सहस्रं असुराणां जयति इति सहस्रजित् ॥

Vishnu is called सहस्रजित् because He wins over thousands of asuras, devils and daityas.

2. सहस्र-युग-संख्यं कल्पान्तं शयानो जयति इति=सहस्रजित् ॥

Vishnu is called as 'Sahasrajit' since He conquers time lying till the end of a kalpa which comprises thousands of aeons (yugas).

3. Vishnu is called as 'Sahasrajit' because He sleeps so long till a cycle of a thousand aeons (yugas) revolves.

सहस्र संख्याकं सर्वकल्पान्तमेव हि ।
शयान एव जयति सहस्रजित् इति स्मृतः ॥

4. कामादि सहस्रं यः जयति इति 'सहस्रजित्' ॥

Vishnu is called as 'Sahasrajit' because no bad qualities like passion etc., can come near to Him.

॥ श्रीः ॥

३१३. अनन्तजित्—ओं अनन्तजिते नमः ओं ॥

1. अनन्तानि वस्तुनि जयति लभते इति=अनन्तजित् ॥

Vishnu is called **अनन्तजित्** because He has won infinite articles or because He has obtained infinite articles.

2. अनन्तान् जयति इति अनन्तजित् ॥

Vishnu is called **अनन्तजित्** because He has won infinite persons and all.

3. In Mahabharatha it is said—

अन्तःशरीरे तस्याहं वर्षाणां अधिकं शतम् ।
न हि पश्यामि तस्याहं अन्तं देवस्य कर्हिचित् ।
आसादयामि नैवान्तं तस्य राजन् ! महात्मनः इति ॥

"Oh King ! I was within His body for more than a hundred years, but I was unable to see the farthest limit of the body at any time, nor could I reach the end of the greatness of the Supreme Form."

4. Vishnu is called as 'Ananthajit' because, though He may be in the form of an infant of limited size, there is no end to the extent of His greatness at any time in any manner.

परिमित-शिशु-रूपस्यापि अस्य कश्चित् कदाचित् कथंचिदपि महिमावधि—प्रकर्षो नास्तीति 'अनन्तजित्'।

Sloka 33 ends.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३१४. इष्टः—ओं इष्टाय नमः ओं ॥

1. यज्ञेन पूजितत्वात् इष्टः ॥

Vishnu is called इष्टः because He is adorned and worshipped by yagas and sacrifices.

2. प्रियत्वात् इष्टः ॥

Vishnu is called इष्टः because He is the Supreme and most coveted loveable Entity by us.

3. परमानन्दरूपत्वात् इष्टः ॥

Vishnu is called इष्टः because His Roopa consists of Paramananda Roopa.

4. Vishnu is called as 'Istah' since He is uniformly liked even by great persons borne by Him in His Belly like a mother (who is liked by the infant).

   एवं उदरेण धृतैः मुख्यैः अपि अविशेषेण जनयित्री इव वांछितः इति 'इष्टः'।

5. In Sriman Nyaya Sudha, it is said that Devata Vandanam is of three kinds—

   त्रिविधा हि देवता वन्द्या भवति॥ (१) विशिष्ट (२) अधिकृत (३) इष्टा चेति।

   The Narayana is इष्टः is shown in the Sloka—

   नारायणं निखिलपूर्णगुणैकदेहम्।

   निर्दोषमाप्यतममप्यखिलैः सुवाक्यैः ॥

that Narayana is इष्टः is established.

6. While completing 'Shatprasnopanishad' Srimad Acharya states in the Bhashya as—

नमो नमोऽस्तु हरये प्रेष्ठप्रेष्ठतमाय ते ।
परमानन्द संदोह सांद्रानन्दवपुष्मते ॥

प्रेष्ठ-प्रेष्ठ-प्रकर्षेण इष्टः = the most coveted for Srimad Acharya is Sri Hari. Not even Moksha or anything in return. Sri Vayu is a great Ekantha Bhakta who worships Sri Hari as Sri Hari is without any iota of inferior gains, in the mind.

॥ श्रीः ॥

३१५. विशिष्टः—ओं विशिष्टाय नमः ओं ॥

1. विशेषेण शिष्टा यस्मात् इति विशिष्टः ॥

Vishnu is called **विशिष्टः** because He remains or resides with speciality in all respects.

Wherever He resides, He is always the same and the circumstances and environments cannot have any influence on Him. Hence He is **विशिष्टः**। Under Bhakti Pada, the Sutras 3–2–11 to 3–2–13 establish this prameya.

॥ ओं न स्थानतोऽपि परस्योभयलिंगं सर्वत्र हि ओं ॥

॥ ओं न भेदादिति चेन्न प्रत्येकमतद्वचनात् ओं ॥

॥ ओं अपि चैवमेके ओं ॥

Srimad Acharya states in Anuvyakhyana sloka 1082 as-

न स्थानभेदतोऽप्यस्य भेदः कश्चित् परेशितुः ।
सर्वत्र अशेषदोषोज्झ पूर्णकल्याणचिद्गुणः ॥

Always He is with all auspicious Kalyana qualities in infinity. There is no difference in Him due to the residence of Him at various places. Paramatma residing in our heart as Bimba Roopi is identical with Sri Rama, Sri Krishna and other avatars and also Sri Vishnu resting on Sesha at the Milky Ocean.

Gita states in 5–18—

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

In Gita Tatparya, Srimad Acharya gives a splendid clear authority.

विषमेष्वपि जीवेषु समो विष्णुः सदैव तु ।
यत्तृणादिगतस्यापि गुणाः पूर्णाः हरेः सदा ॥ इति च ॥

2. विशेषेण प्रलये अवशिष्टः इति विशिष्टः ॥

In the case of Mahapralaya, He is the One Who resides with all extra-ordinary power. Hence Vishnu is called विशिष्टः ।

3. विशेषेण गुरुणा शिष्यान् प्रत्युपदिष्टः इति विशिष्टः ॥

Vishnu is called विशिष्टः because He as Guru has given special and extra-ordinary sastras to His disciples.

Under अनुव्याख्यानं, Srimad Acharya states in the Fourth Verse as—

गुरुर्गुरूणां प्रभवः शास्त्राणां बादरायणः ।
यतः तदुदितं मानं अजादिभ्यः तदर्थितः ॥ ४ ॥

Vishnu is the Guru of all Gurus and He made all Sastras and made the Vedas to come out. He taught Chaturmukha Brahma and others. He is विशिष्टः ।

॥ श्रीः ॥

३१६. शिष्टेष्टः—ओं शिष्टेष्टाय नमः ओं ॥

1. शिष्टेष्टः शिष्टैरिष्टः पूजितः ॥

By the jnanins, He is being worshipped in yagas and so He is called शिष्टेष्टः ॥

2. शिष्टा प्रलयकाले अवशिष्टा रमा यस्य असौ ॥ शिष्टेष्टः ॥

In Mahapralaya, Mahalakshmi is left out and she remains in three roopas as श्री, भू, दुर्गा; being the presiding deities for water, leaf and darkness. Vishnu is very much liked by Her. Hence He is शिष्टेष्टः ॥

3. शिष्टानां इष्टः इति प्रियः इति शिष्टेष्टः ॥

For the knowledgeable great people, He is most dear to them. Hence He is called शिष्टेष्टः ॥

4. शिष्टा इष्टा प्रिया यस्येति शिष्टेष्टः ॥

He is the covetable or loveable entity by the knowledgeable devotees. Hence He is शिष्टेष्टः ॥

Gita states in 7–17—

तेषां ज्ञानी नित्ययुक्त एकभक्तिः विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थं अहं स च मम प्रियः ॥ १७ ॥

Vishnu is called शिष्टेष्टः because He has the ज्ञानिन् as His dear and near.

5. Vishnu is called as 'Sishteshtah'. He is dear to great Markendeya and other persons of great wisdom as the Supreme Goal.

मार्कण्डेयद्विजातीनां पण्डितेषु अग्रयायिनाम् ।
उत्कृष्ट पुरुषार्थत्वेन इष्टः शिष्टेष्टः उच्यते ॥

॥ श्रीः ॥

३१७. शिखण्डी—ओं शिखण्डिने नमः ओं ॥

1. शिखण्डो बर्हमस्यास्तीति शिखण्डी गोपालवेषधरः ॥

Vishnu is called शिखण्डी because He had the roopa like Gopala with pig tail.

2. शिनो विषयसुखासक्तान् खण्डयतीति शिखण्डी ॥

Vishnu is called शिखण्डी because He criticises and censures those who are interested only in worldly pleasures.

3. शिखण्डी बाल्ये कृष्णरूपेण चूडाधारी बर्हधारो वा । इति शिखण्डी ॥

In the avatar of Sri Krishna with young age, He had the feather of peacock. Hence He is called शिखण्डी ॥

4. Vishnu is called as 'Sikhandi' since He is endowed with an effulgence signifying His limitless and unassasilable Lordship.

अल्पप्रघृण्यं ऐश्वर्यं परं यत् तेजः आस्थितम् ।
तत् शिखण्डं तु यस्य अस्ति तं शिखण्डी इति आचक्षते ॥

When Lord Narasimha appeared, it is said :

आसीनं तं नरव्याघ्रं पश्यामि अमिततेजसम् ।
इति अपरिमित ऐश्वर्यं अस्य अस्तीति शिखण्डी ॥

5. शिखण्डः कलापः अस्य अस्तीति शिखण्डी गोपवेषधरः ॥

Paramatma Sri Vishnu, while He took avatar as Sri Krishna, was always with gopalakas crowd. Hence He is called as 'Sikhandi'.

॥ श्री ॥

३१८. नहुषः—ओं नहुषाय नमः ओं ॥

1. नहुषो दैत्यानां बन्धकः । (नह्‌ बन्धन इति धातुः) ॥

Vishnu is called नहुषः because He is the person Who ties up the daityas permanently. He does not release them.

2. भूतानि नसति बध्नीते स्वमायया इति नहुषः ॥

Vishnu is called नहुषः because He ties up all creatures by bondage.

Srimad Acharya says in his विष्णुतत्त्वविनिर्णयः as :

बन्धको भवपाशेन भवपाशाच्च मोचकः ॥
कैवल्यदः परं ब्रह्म विष्णुरेव न संशयः ॥

Important : Vishnu is not the Creator of bondage. But bondage is totally under His control.

बन्धकर्तृत्वं न, परं तु बन्ध अधीनत्वं तस्य ॥

3. Vishnu is called 'Nahushah' because He binds the Jivas by His Maya (Desire).

जीवान् स्वमायया नित्यं नहुषो नयति इति सः ।
स्वमायया जीवान् नह्यति बध्नाति इति नहुषः ॥

॥ श्रीः ॥

३१९. वृषः—ओं वृषाय नमः ओं ॥

1. भक्तेषु वर्षणात् वृषः ॥

Vishnu is called वृषः since He pours down the needs of His devotees.

2. वर्षति कामान् इति वृषः ॥

The desires of His devotees are poured down like rain by His Grace and hence Vishnu is called as 'Vrishah'.

3. Vishnu is called as 'Vrishah' because by His Nectar-like effulgence and words, drenches him, who is fatigued by wandering in the midst of the sea of samsara and consoles him. So He is called as 'Vrishah'.

सागरस्य उदरे नित्यं वसन् अमृतरूपया ।
स्वदेहकान्त्या वाचापि सम्यगाश्वासयन् मुहुः ।
बहुशः सिंचति तु यः वृषः सः परिपठ्यते ॥

4. In Mahabharatha it is said :

वृषो हि भगवान् धर्मैः स्मृतो लोकेषु भारत ।
नैघंटुकपदाख्यानैर्विद्धि मां वृषं इत्युतेति ॥ महाभारते ।

Paramatma is called 'Vrishah' because, He removes all the thorns/hurdles in the path of satwic souls.

॥ श्रीः ॥

३२०. क्रोधहा—ओं क्रोधघ्ने नमः ओं ॥

1. साधूनां क्रोधं हन्ति इति क्रोधहा ॥

Vishnu is called क्रोधहा because He destroys the prejudice of good satwic souls.

2. क्रोधस्वरूपान्दैत्यान् हन्तीति क्रोधहा ॥

Daityas are of the nature of prejudice and anger and Vishnu destroys them. Hence He is called क्रोधहा ॥

3. क्षमानिधित्वात् क्रोधं हन्ति इति क्रोधहा ॥

Vishnu is the treasure for forgiveness. Hence He destroys prejudice and anger. Hence He is called क्रोधहा ॥

4. Vishnu is called as 'Krodhahā' because it means as "one who gave up His anger".

काश्यपस्य प्रार्थनया य क्रोधं क्षत्रहानिदम् ।
हतवान् क्रोधहा प्रोक्तः षडर्णः क्रोधनाशकः ॥

At the prayers of Kashyapa, Sri Parasurama gave up His anger which brought about the destruction of the Kshatriyas twenty-one times. So He is called 'Krodhahā'.

॥ श्रीः ॥

३२१. क्रोधकृत्—ओं क्रोधकृते नमः ओं ॥

1. असाधुषु क्रोधं करोति इति क्रोधकृत् ॥

Vishnu is called 'क्रोधकृत्' because He exhibits anger against asuric/tamasic souls.

2. क्रोधं कृणोति इति क्रोधकृत् ॥ (कृ हिंसायाम्)

In the Avatar of Lord Narasimha, anger was shown against the demon Hiranya Kasipu. Likewise in the avatar of Parasurama, anger was shown against Kartha-veerya and other Kshatriyas.

3. Vishnu is called as 'Krodha-krit' because in the Avatar of Sri Parasurama, He showed His wrath against Kshatriyas.

क्रोधकृत् क्षत्रियेभ्यो यः पुरा क्रोधं करोति सः ॥

॥ श्रीः ॥

३२२. कर्ता—ओं कर्त्रे नमः ओं ॥

1. कर्ता स्वतन्त्रः ॥

Vishnu is called **कर्ता** because He is independent.

2. In **द्वादशस्तोत्रम्**—Srimad Acharya states in 2–5—

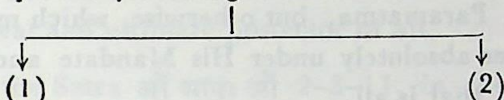
वशी वशे न कस्यापि योऽजितो विजिताखिलः ।
सर्वकर्ता न क्रियते तन्नमामि रमापतिं ॥ ५ ॥

सर्वस्य जगतः स्रष्टा कर्ता ।

Vishnu is called कर्ता because He creates the entire universe.

भगवत् उत्तमत्वं दळद्वयात्मकं।

The superiority of Bhagawan Vishnu is twofold.



(1)

(a) पराधीन वैधुर्यं
Not dependent on anyone for anything.

(b) विजिताखिलत्वं
Won all without exception

(c) सर्वकर्तृत्वं
Creator of all.

(d) गुणपूर्णत्वं
With all auspicious attributes.

(2)

(a) स्ववशे सर्वप्रपञ्च स्थापनं
Within His control, the entire universe is established.

(b) अजितत्वं
Cannot be won by anyone else.

(c) केनापि अक्रियमाणत्वं
Not done by anyone else.

(d) दोषशून्यत्वं
Absence of even an iota of defect.

Hence Vishnu is कर्ता, but no कर्ता for Him.

3. Srimad Acharya in his गीतातात्पर्यः under 5–14 recites Paingi Sruti as—

हरिः स्वभावतः कर्ता सर्वमन्यत्तदीरितम् ।
अतः सा कर्तृता तस्य न कदाचित् विनश्यति ॥
इति पैङ्गिश्रुतिः ॥

Lord Hari is 'Kartha' because He alone can act independently but not others. All others are only dependent.

Hence Vishnu is called कर्ता।

4. Under the Sutra ओं कर्ता शास्त्रार्थवत्वात ओं 2–3–33 it is proved by Srimad Acharya in his Bhashya that जीवोऽपि

कर्ता, which means Jeeva is also the doer. The Sabda 'अपि' is very relevant, which states that Jeeva is not कर्ता as Paramatma, but otherwise, which means He is the doer absolutely under His Mandate and he is not a Jada, that is all.

Further, under the Sutra ओं परात्तु तच्छ्रुतेः ओं 2–3–41 Bhashya states "सा च कर्तृत्वशक्तिः परादेव।" That power of doing belongs only to Paramatma.

5. Under गीतातात्पर्यनिर्णयः in the Verse 4–13, Srimad Acharya has quoted an authority, which is so neat, brief and to the point that कर्ता is विष्णुः only; but others have no such कर्तृत्व because they have no independency.

कर्ताऽपि भगवान् विष्णुः, अकर्ता इति च कथ्यते।
तस्य कर्ता यतो नान्यः स्वतन्त्रत्वात् परमात्मनः ॥ इति।

In the Sloka, the second line runs as "तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्" which is commented by Srimad Acharya, by taking the sabda 'अपि' as—

अपि शब्दः गुणसमुच्चयार्थः।
कर्ता मे नास्ति इत्यपि विद्धि इति ॥

that word 'अपि' indicates that there is no कर्ता for Lord Krishna, is explained.

6. Srimad Acharya states in Gita Bhashya under 13-21 as-

स्वदेहेन्द्रिय हेतुत्वं यज्जीवस्य स्वकर्मभिः।
आवृत्य विष्णुतत्वं तद्धेतुश्चित्प्रकृतिर्मता ॥
जीवस्य सुखदुःखानां भोगशक्तिप्रदः सदा।
परमः पुरुषो विष्णुः सर्वकर्ताऽपि सन् सदा ॥
विशेष कर्ता केषाञ्चिदुक्तो यद्वद्विकुण्ठयः।
उच्यते सर्वपालोऽपि विशेषेण स्वकर्मणा ॥

This Pramana shows that Vishnu is the 'Kartha' for all Jeevas and He is the bestower of sakthi to the Jeeva. He is the real and ultimate protector of all.

7. Under the Sutra ओं आपः ओं 2-3-11, in the Bhashya, Srimad Acharya quotes from Bhavishyat Purana as—

कर्ता सर्वस्य वै विष्णुः एक एव न संशयः ।
इतरेषां तु सत्ताद्या यत एव तदाज्ञया ॥
इति भविष्यत्पुराणे ॥

Vishnu is the Kartha of all. There is no doubt in this. For others, the very existence, is only due to Him.

॥ श्रीः ॥

३२३. विश्वबाहुः—ओं विश्वबाहवे नमः ओं ॥

1. विश्वस्य वायोः कारणीभूत बाहू यस्य सः विश्वबाहुः ॥

Vishnu is called विश्वबाहुः because His shoulders are responsible for the birth of Mukhyaprana, Sri Vayu.

2. सोऽहं वायुं दिशां वत्सं इत्यादि श्रुतेः ॥

In Chandogya Upanishad 3-15-2 says so.

तस्य प्राची दिक् जुहुर्नाम ।
सहमाना नाम दक्षिणा,
राज्ञीनाम प्रतीची, सुभूता उदीची,
तासां वायुः वत्सः, स च एतमेवं वायुं
दिशां वत्सं वेद मा पुत्ररोदं रुदम् ॥ ३-१५-२ ॥

God's—Upper arm-right is called Juhu.
Lower arm-right is called Sahamana.
Upper arm-left is called Rajni.
Lower arm-left is called Subhuta.

Mukhyaprana is the son of these four quarters.

3. Vishnu is called विश्वबाहुः because in Viswaroopa Avatar He had arms on all sides. Gita states in 11-16—

अनेकबाहूदर वक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥१६॥
विश्वेश्वर, विश्वरूप त्वां अनेक बाहूदर वक्त्रनेत्रम् ॥

Arjuna says that he sees Lord Krishna with millions of arms, stomachs, faces, eyes and so on.

Hence Vishnu is विश्वबाहुः ।

4. Vishnu is called as 'Visvabaahuh' because He has arms for the good of the world.

विश्वस्मै यस्य बाहू सः विश्वबाहुः प्रकीर्तितः ॥

5. Vishnu is called as 'Visvabaahuh' because He has Arms with which He removes the thorns—evil-doers—for the good of the world. Hence He is Visvabaahuh.

एवं कण्ठकोद्धारेण विश्वस्मै बाहू यस्य सः विश्वबाहुः ॥

॥ श्रीः ॥

३२४. महीधरः—ओं महीधराय नमः ओं ॥

1. धरति इति धरो मह्या धरो महीधरः ॥

Vishnu is called महीधरः because He is the supporter of the Earth—the world.

गीता says in 15–13—

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

अहं गां आविश्य ओजसा भूतानि धारयामि ।

Krishna tells that He enters the Earth and by His special power and capacity supports all the creatures on the Earth.

2. कूर्मरूपेण महीं धारयति इति महीधरः ॥

By the Avatar of Koorma, Vishnu supported the entire world, so He is called महीधरः.

Srimad Acharya says in बृहदारण्यक उपनिषत् भाष्य as—

बिभर्त्यण्डं हरिः कूर्मस्त्वण्डे चाप्युदकं महत् ।
उदके कूर्मरूपस्य वायुः पुच्छं समाश्रितः ।
वायोः पुच्छं समाश्रित्य शेषस्तु पृथिवीमिमाम् ।
बिभर्ति तस्यां च जगदिदं सर्वं प्रतिष्ठितम् ॥ इति वैभवे ।

This is a beautiful authority bringing the glory of Koormaroopi Paramatma as well as Koormaroopi Sri Vayu. On the base as the foundation for all, this Koormaroopi Paramatma Vishnu is there supporting Koormaroopi Sri Vayu who is on Him. This Koormaroopi Sri Vayu is supporting Sesha God who is on him with 1000 hoods. In those 1000 hoods, on one hood, the entire world is there like a very small particle.

3. Vishnu is called as 'Mahee-dharah' because by removing the burden of the world, He supports it. So He is Mahee-dhara.

एवं भारावतरणेन महीं धत्ते इति महीधरः ॥

Sloka 34 comes to an end.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३२५. अच्युतः—ओं अच्युताय नमः ओं ॥

1. विकारशून्यत्वात् अच्युतः ॥

Vishnu is called अच्युतः since there is no iota of Vikara—transformation in Him.

2. अच्युतः च्युतिरहितः ॥

Vishnu is called Achyuta because He never slips away from His devotees.

3. In Gita 1–21, Arjuna states—

हृषीकेशं तदा वाक्यं इदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मे अच्युत ॥ २१ ॥

Here Arjuna calls Krishna as 'Achyuta' because it is indicative to establish that he will be slipping out from Dharma, he has slipped from Dharma and seeks His guidance, but Krishna is always steady, constant and firm in the path of dharma and so He is called अच्युतः ॥

4. Under the Sutra ओं तत्पूर्वकत्वात् वाचः ओं 2–4–5 Srimad Acharya in his Bhashya quotes as—

"नित्ययाऽनित्यया स्तौमि परमात्मानं अच्युतं इति ।"

which means Paramatma Achyuta is being praised by eternal and non-eternal words.

5. अच्युतः मनश्शुद्धि हेतुः ।
अनन्तः वाक्शुद्धि हेतुः ।
गोविन्दः देहशुद्धि हेतुः ॥

If one utters 'Achyuta' the name of Vishnu, then he will be cleaned in his mind;

If one utters 'Anantha' the name of Vishnu, then he will be cleaned of his speech ;

If one utters 'Govinda' the name of Vishnu, he will be cleaned of his body.

6. Venkatesha Stotra Seventh Mantra says—

भूतावासो गिरावासः श्रीनिवासः श्रियःपतिः ।
अच्युत अनन्त गोविन्दो विष्णुर्वेंकटनायकः ॥ ७ ॥ इति ।

7. Srimad Acharya in his अनुव्याख्यानम् quotes the Paingi Sruti as 264th Verse, under the Sutra ओं अत्ता चराचर-ग्रहणात् ओं (1-2-9) as—

ज्ञानं नित्यं, क्रिया नित्या, बलं शक्तिः परमात्मनः ।
नित्यानन्दः, अव्ययः, पूर्णो भगवान् विष्णुः अच्युतः ॥२६४॥
इति पैङ्गिश्रुतिश्चाह ॥

Here the activities of Paramatma are eternal, is to be proved; for which this glorious Sruti is quoted. The beauty is that the Sruti contains Vishnu as 'अच्युतः' being the main, direct and easy meaning for अच्युतः is steady and constant. That is, what is to be established in respect of His knowledge, activities, strength, capacity etc.

What a glorious Sruti cited by glorious Srimad Acharya, so appropriate containing the most appropriate sabda 'अच्युतः'।

8. Under जिज्ञासाधिकरणं 1-1-1 Srimad Acharya quotes in his Bhashya from Skanda Purana as—

श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।
तदैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः ॥

Chaturmukha Brahma and Rudra and others (great Gods) will have a lot of suffering in case Lord Achyuta were to neglect them by turning His face from them.

|| श्रीः ||

३२६. प्रथितः—ओं प्रथिताय नमः ओं ॥

1. जगत् उत्पादनादि कर्मभिः विख्यातिः प्रथितः इति प्रथितः ॥

Vishnu is called प्रथितः because He is most popular in the activities of the world's creation, protection, destruction etc., as a matter of fact. He is alone responsible for them.

2. प्रथितः प्रसिद्धः ॥

Vishnu is called प्रथितः because His popularity or fame is matchless and beyond anyone's capacity to understand, speak or write.

All words, whether made out of letters (वर्णात्मक शब्दाः) or out of sounds as it is (ध्वन्यात्मक शब्दाः) have प्रसिद्धि only in Vishnu, in a most important way. In others, it has only secondary effect. The Sutra says ओं सर्वत्र प्रसिद्धोपदेशात् ओं 1–2–1 substantiates that Vishnu has सर्वगतत्व dharma, which means all-pervasive character. Here the dharma being present in Surya is negatived and was shown to be in Vishnu, because of the sabda 'Brahma' being found there. This Brahma is applicable to Him. Then the Sutra might have been made as ओं सर्वत्र ब्रह्मोपदेशात् ओं ॥ to be proper.

Then Sri Badarayana left off 'ब्रह्म' शब्द and took 'प्रसिद्ध' here, is the question. If ब्रह्म शब्द had been used, then again, the doubt may be dragged on, to contend that it denotes Jeeva for others. To set at rest all these doubts, the word 'प्रसिद्ध' is used to show that ब्रह्म शब्द प्रसिद्धिः is only in Vishnu but not in others.

Srimad Acharya states in a fine manner—

वासुदेवात् परः को नु ब्रह्मशब्दोदितो भवेत् ।
स हि सर्वगुणैः पूर्णः तदन्ये तु उपचारतः
इति तस्मिन्नेव प्रसिद्ध ब्रह्मशब्दोपदेशात् ॥

Hence **प्रथितः**=**प्रसिद्धिः** of applicability of all sabdas applicable in a most important manner is available only to Vishnu and consequently Vishnu is called '**प्रथितः**'।

3. **गीता** states in 15–18 as—

यस्मात् क्षरमतीतोऽहं अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च **प्रथितः** पुरुषोत्तमः ॥ १८ ॥

Vishnu is called **पुरुषोत्तमः** because both in **अपौरुषेय** and **पौरुषेय** works, He has unique popularity and importance. Hence Vishnu is called **प्रथितः** ॥

॥ श्रीः ॥

३२७. प्राणः—ओं प्राणाय नमः ओं ॥

1. प्रकृष्टान् आ सम्यङ् नयति स्वलोकं इति प्राणः ॥

Vishnu is called **प्राणः** since He takes to His world of Vaikunta, the supreme satwic souls.

2. प्रकृष्टचेष्टावत्त्वात् प्राणः ॥

Vishnu is called **प्राणः** because He has supreme activities. The Sruti says—

को ह्येवान्यात् कः प्राण्यात् इति श्रुतेः ॥

Who else other than **प्राणः श्री विष्णुः** can do all these splendid activities like creation, writing of Brahmasutras, Mahabharatha etc.

3. आणा सरस्वती, तस्याः प्रकृष्टः इति प्राणः ॥

Vishnu is called **प्राणः** because He is far superior to Goddess Saraswathi.

4. Under the Sutra **ओं अत एव प्राणः ओं** 1-1-23 it is proved that **प्राणः शब्दः** only denotes Sri Vishnu. Srimad Acharya states in his Bhashya—

यतो विष्णुरेव प्राणः । अत एव श्रीश्च ते लक्ष्मीश्च पत्न्यौ, अहोरात्रे पार्श्वे इत्यादि तल्लिङ्गादेव ॥

Vishnu alone is Prana because the attributes applicable to Him are mentioned there. For example on both sides of Prana, Mahalakshmi and Sree Devi are there receiving boons from Him. Hence Prana is Vishnu only.

5. Again under the Sutra **ओं प्राणस्तथाऽनुगमात् ओं** 1-1-28 it is proved that **प्राण** is Vishnu only.

'तं देवाः प्राणयन्त', 'स एषोऽसुः स एषः प्राणः', 'प्राणऋच इत्येव विद्यात्', 'तदयं प्राणोऽधितिष्ठति' इत्यादि अनुगमात् तत्रापि (अत्रापि) प्राणो विष्णुरेव ॥

Hence Vishnu is called **प्राणः**।

6. In **तलवकारोपनिषत् मन्त्रः २** runs thus—

श्रोत्रस्य श्रोत्रं, मनसो मनो, यद्वाचो ह वाचं स उ प्राणस्य प्राणः ॥

He who gives the power of hearing to the ear,
the power of thinking to the mind,
the power of speaking to the sense of speech,
who directs Mukhyaprana.

प्राणस्य प्राणः सः उ । सः उ means **स एव ।**

He is the well known supreme ruler Vishnu only.

Srimad Acharya states in his Bhashya—

यः प्राणस्य प्रणेता च चक्षुरादेश्च सर्वशः ।
सर्वोत्तमश्च सर्वत्र स विष्णुरिति धार्यताम् ॥
प्राणस्य मुख्यवायोः प्रणेता ।
स उ स एव प्रसिद्धो विष्णुरेवेत्यर्थः ॥

Hence Vishnu is **प्राणः** ।

7. **आथर्वणोपनिषत्** 4–3 which runs thus—

तदेतदक्षरं ब्रह्म स **प्राण**स्तदु वाङ्मनः ॥

Mantralaya Prabhu states: He is Akshara; He is Brahman, He is Prana, Vak and Manas.

प्राणः प्रकर्षेण जगत् प्रेरयति इति ॥

Vishnu is called **प्राणः** because He directs the world in a well and proper manner.

॥ श्रीः ॥

३२८. प्राणदः—ओं प्राणदाय नमः ओं ॥

1. **प्राणान् ददाति इति प्राणदः ॥**

Vishnu is called **प्राणदः** because He gives life to all.

2. **प्राणं सर्वजगत् चेष्टां ददाति इति प्राणः ॥**

Vishnu is called **प्राणदः** because He is responsible for all the activities in the world.

3. Vishnu in Koorma Avatar is called as 'Pranadah' because He is the bestower of strength (Pranadah) to the Gods to enable them to churn the Milky Ocean.

मरुतां बलदानाद्धि समुद्रमथने भृशम् ।
प्राणदश्च समुद्दिष्टः कूर्मरूपतया हि सः ॥

4. In Dwadasha Stotra it is said in 10–7—

मरण प्राणद पालक जगदीशाव सुभक्ति ।

करुणापूर्ण वरप्रदचरितं ज्ञापय मेते॥

Paramatma is called as **प्राणदः** here because, He is the bestower of Moksha.

प्राणः श्रेष्ठजीवनं=मोक्षः । दः=ददाति इति ।

He is the bestower of Moksha.

5. Vishnu is called as **प्राणदः** because He gave life to Mukhyaprana, even tho' he drank the deadly poison.

म्रियते अनेनेति मरणशब्दः वत्सनाभाख्ये विषे प्रयुज्यते, तादृशविषपानेपि प्राणं=जीवनं वायोः भगवान् ददौ इति तादृशोक्तिः ॥

6. **दैत्यानां प्राणं द्यति खंडयति प्रकृष्टः, अणः शब्दः तं हिरण्यगर्भाय ददाति इति वा प्राणदः प्राणः इत्यस्माद्भेदः ॥**

Vishnu takes away the Pranas of Daityas. He gives Prana to Chaturmukha Brahma and hence called as '**प्राणदः**'।

॥ श्रीः ॥

३२९. वासवानुजः—ओं वासवानुजाय नमः ओं ॥

1. **अदित्यां कश्यपात् वासवादनुजात इति वासवानुजः ॥**

Vishnu is called '**वासवानुजः**' because He took avatar from the divine mother Aditi and the Maharishi supreme sage 'Kashyapa' and born as younger brother of **वासवः** that is Indra. **वासवस्य अनुजत्वेन जातत्वात् ॥**

2. **वसोः अपत्यं इति वासवः इन्द्रः तस्य अनुजः वासवानुजः ॥**

Indra was the son of Vasu. Hence He was called **वासवः** । Vishnu took avatar as Vamana as His younger brother, therefore He is called **वासवानुजः ॥**

3. वसूनि रत्नानि अस्य सन्ति इति वासवः=इन्द्रः तस्य अनुजः वासवानुजः ॥

Where precious diamonds and emaralds are there, that owner is called वासवः who is Indra. Vishnu took avatar as his younger brother, so He is वासवानुजः ॥

4. दैत्यानां वासं वाति नाशयति इति वासवः इन्द्रः तस्य अनुजः वासवानुजः ॥

Indra destroyed the residences and living of Daityas like Vrutrasura and others. So He is called वासवः । Paramatma took avatar as the younger brother to Indra. Hence Vishnu is called वासवानुजः ॥

5. Here in speciality the ' Vamana Roopa ' of Paramatma has to be meditated upon.

वामन वामन भामन वन्दे
सामन सीमन सामन सानो ॥

॥ श्रीः ॥

३३०. अपांनिधिः—ओं अपांनिधये नमः ओं ॥

1. आपो वै सर्वा देवता इति श्रुतेः, अपां देवानां निधिः आश्रयः ॥

Vishnu is called अपांनिधिः because He is the treasure for all Devatas. He is the support for all devatas.

2. Under ईशावास्योपनिषत्, Mantra 4 states—

अनेजदेकं मनसो जवीयो
नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्टत्
तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

आपः=कर्माणि—तस्मिन् अपो मातरिश्वा दधाति ॥

The deeds done by all are offered by Matarisva, Mukhyaprana at the lotus feet of God.

तस्मिन् कर्मण्यधान्मरुत् ।
मारुत्येव यतश्चेष्टा सर्वा तां हरये अर्पयेत् ॥

This is the sentence from Brahmanda Purana, quoted by Srimad Acharya in the Upanishad Bhashya.

Since all the deeds are offered to Vishnu by Mukhyaprana, He is called 'अपांनिधिः' ॥

3. Vishnu is called as 'Apaam Nidhi' because He sustained the waters of the ocean, when it was churned by the Devatas and Daityas.

अपांनिधिः मथ्यमान महार्णव विधारणात् ॥

4. Vishnu saved the Milky Ocean. He also protected all the wealth in that Milky Ocean.

॥ श्रीः ॥

३३१. अधिष्ठानम्—ओं अधिष्ठानाय नमः ओं ॥

1. मूलाधारत्वात् अधिष्ठानम् ॥

Vishnu is called 'अधिष्ठानम्' because He is the main support for all dynamic and static objects. [For all moveables and immoveables].

2. Gita states in 9–4—

मया ततमिदं सर्वं जगदव्यक्त मूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

The entire world is pervaded by ME. I am the actual support for all. मत्स्थानि सर्वभूतानि । This is what Lord Krishna teaches Arjuna.

Hence Vishnu is called अधिष्ठानम् ।

3. Kataka Upanishad 1–2–17—

एतत् आलंबनं श्रेष्ठं एतत् आलंबनं परम् ।

एतत् आलंबनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

एतत् श्रेष्ठं आलंबनं = This Vishnu Who is referred by Omkara is the best foundation/support.

एतत् परम् = This support or adhistana is supreme, not like the king etc. This support is something extraordinary which is responsible for the existence of the thing supported.

Whoever understands that Vishnu Who is referred to by 'Om'kara and He is called as 'अधिष्ठानम्' in the most important sense, will be greeted in Moksha by all Mukthas already there (inferior to him in status).

4. Vishnu is called as 'Adhistaanam' because He was the sole supporter for the huge Mandara Mountain when it was revolving and went down into the sea, when it was churned.

भ्राम्यमाणं मन्दराद्रिं धृतवान् यो महाजले ।

अधिष्ठानं तमेवाहुः अधिष्ठानप्रदो मनुः ॥ इति ॥

॥ श्रीः ॥

३३२. अप्रमत्तः—ओं अप्रमत्ताय नमः ओं ॥

1. प्रकर्षेण मत्तो न भवति इति अप्रमत्तः ॥

Vishnu is called अप्रमत्तः because in all activities without exception, He is without carelessness. He is always careful. This can be appreciated when the Sutra ओं आत्मकृतेः परिणामात् ओं 1–4–27 is seen. Paramatma does all with care and caution in a splendid way which no one else can repeat.

प्रकर्षेणं करोति इति "प्रकृतिः" इति योगात् च ॥

2. अनवधानरहितत्वात् अप्रमत्तः ॥

Vishnu is called as 'अप्रमत्तः' because He is in all His activities definite about all aspects.

3. Vishnu is called as 'Apramattah' because He is extremely careful and attentive in the protection of those who are in distress.

अत्यन्तावहितः त्राणे हि अप्रमत्तः प्रकीर्तितः ॥

He is extremely vigilant in the protection of His Devotees.

The Prakriti in the subtle form is Nitya means, it would be too subtle. In such too subtle Prakriti, He enters and makes it to expand and enlarge, but at the same time, He is never subjected to any modification and He stands there as the Master and Controller, does in various forms. This is very carefully and continuously done by Him which He alone can do. Because for Sukshma Prakriti the presiding deity is Mahalakshmi, the ONE superior to Her, can only do this work.

Hence He is called as 'अप्रमत्तः'।

(१) प्रकृतौ अनुप्रविश्य ।
(२) तां परिणाम्य ।
(३) तत्परिणामेषु स्थित्वा ।
(४) आत्मनः बहुधाकरणात् ।

॥ श्रीः ॥

३३३. प्रतिष्ठितः—ओं प्रतिष्ठिताय नमः ओं ॥

1. प्रतिष्ठितत्वात् स्वमहिम्नि इति प्रतिष्ठितः ॥

Vishnu is called प्रतिष्ठितः because He is always steady and constant in His glories.

2. Chandogya Upanishad states in 7-24-1 that Vishnu is always constant with His glories and fame.

यत्र नान्यत् पश्यति
नान्यत् शृणोति
नान्यत् विजानाति
स भूमा अथ यत्रान्यत्
पश्यत्यन्यत् शृणोत्यन्यद्
विजानाति तदल्पे यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स
भगवः कस्मिन् प्रतिष्ठितः इति
स्वे महिम्नि वा न महिम्नोति ॥ ७-२४-१ ॥

When one knows the Supreme God called सत्य, one will not see anything else as independent, will not hear and understand anything else as independent. This Supreme God is designated as Bhuma i.e., Gunapurna.

When one sees, hears and understands the Supreme God, he will see, hear and understand all others i.e., Lakshmi etc.

All others and the world are dependent. These are inferior to the Supreme God. The Supreme God Who is designated as Bhuma is immortal. All others that are inferior are mortal.

3. Gita states in 16-8 as—

असत्यं अप्रतिष्ठं ते जगदाहुः अनीश्वरम् ।
अपरस्परसंभूतं किमन्यत् कामहैतुकम् ॥ ८ ॥
ते जगत् असत्यं, अप्रतिष्ठं आहुः ॥

The daityas say that the world is without Vishnu who is called by name सत्य ।

The daityas also say that the world is without Vishnu who is called by name प्रतिष्ठा ।

Hence Vishnu is called प्रतिष्ठितः ।

Bhashya states—

जगतः सत्यं प्रतिष्ठा ईश्वरश्च विष्णुः ।

4. यावन्तः जीवाः तावन्तः प्रति, बहुरूपत्वेन नियामकतया स्थितः—प्रतिष्ठितः ॥

'रूपं रूपं प्रतिरूपो बभूव' इति श्रुतेः ॥

For all and each and every Jeeva, Vishnu has one Bimba Roopa as its Master and commanding all the Jeeva's activities.

Rig Veda states clearly that for each and every roopa of Jeeva (i.e. for each Jeeva) there is one roopa of Vishnu. The Jeeva should have vision of this glorious roopa which is called अपरोक्षज्ञानम् ॥

Tho' Vishnu is the same in all roopas, the Jeeva is redeemed only by the vision of Bimba Roopa.

समोऽपि भगवान् सर्वरूपेषु
स्वबिंबदर्शनादेव एनं मोचयति ॥

so says Nyaya Vivarana of Srimad Acharya.

Sloka 35 comes to end.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३३४. स्कन्दः—ओं स्कन्दाय नमः ओं ॥

1. स्कन्दनात् स्कन्दः । जगतः इति ॥

The universe comes out from Him. Hence He is called स्कन्दः ॥

2. असुरात् नाशयति इति स्कन्दः ॥

Vishnu is called स्कन्दः since He destroys the asuras.

This Prameya of the Brahmanda coming out of Him and so He being called as 'Skanda' can be seen in Atharvana Upanishad Mantra 1-7—

यथा ऊर्णनाभिः सृजते गृह्णते च ॥

3. Vishnu is called as 'Skandah', as stated above, because He dries up=destroys the wicked.

असुरादीन् शोषयति 'स्कन्दः' स्कन्दयतीति यः ॥

4. In Bhagawad Gita under the Vibhuti Adhyaya 10-24, it is said—

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसास्मि सागरः ॥

सेनानीनां=Among army Chieftans

अहं=Myself—Krishna

स्कन्दः=स्कन्दनात् स्कन्दः which means, I am exhibiting the world from ME and I dwell in Skanda, son of Lord Siva and does anugraha to that Devata.

At the time of churning the Milky Ocean, God, out of great mercy, made Skanda to lead the side of Devatas.

5. Aditya Purana 4-27, states—

स्कन्दाय शिपिविष्टाय सच्चिदानन्दरूपिणे ।
कर्मज्ञान निरूप्याय श्रुति स्मृत्यालयाय ते ॥ २७ ॥

Lord Srinivasa is the bestower of cherished objects (happiness). He is pervading the rays of the SUN. He is the embodiment of virtues like the knowledge, bliss and freedom from faults. He is inculcating the words of wisdom and the upholder of the Vedas and Smrithis.

6. स्कंदति=गच्छति मुक्तो यस्मिन् स्कन्दः ॥

Since Mukthas go towards Him, He is called as Skanda.

7. शोषयति अधर्मं स्कन्दः ॥

He makes adharmas to dry up. Hence He is Skanda.

॥ श्रीः ॥

३३५. स्कन्दधरः—ओं स्कन्दधराय नमः ओं ॥

1. स्कन्दधरः षण्मुखधरः ॥

Shanmukha is called as स्कन्दः since he was born out of the Veerya slipped from Lord Siva. Vishnu is called स्कन्दधरः because He supports Shanmukha–स्कन्दः ।

2. Gita 10–24 states—

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

Lord Krishna says, that He is present in Skanda with the name of स्कन्दः । Vishnu is called स्कन्दः because the universe comes out from Him as per His wish and desire.

3. Vishnu is called 'Skanda-dharah' as stated above because—

सः स्कन्दधर आख्यातः षडानन-विधारणात् ॥

Paramatma is called as 'Skanda' because He is the support for Subramanya having six faces.

4. Srimad Acharya in Dwadasha Stotra 5-4 states—

गोविन्द गोविन्द पुरन्दर वन्दे
स्कन्द सुनन्दन वंदितपाद ॥

Here स्कन्द means कार्तिकेयः शिवतनयः son of Lord Siva by him, the padas of Vishnu are worshipped. Vishnu as 'Skanda' stays in the son of Siva and does this work in Him. स्कन्दस्य अन्तर्यामित्वात् स्कन्दः। Vishnu is the Antharyami of Skanda, hence He is known as 'Skanda'. Further स्कन्दाः means ज्ञानिनः। Vishnu likes the Jnanins very much. "प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः।" Hence Vishnu is called as 'Skanda' because He likes the Jnanins and treats them in a special manner and bestows Moksha to them.

5. स्कन्द also means प्राप्य। स्कन्दिर गतिशोषणयोरिति व्युत्पत्तेः। Vishnu is the final destiny to be reached. The devotee should attain His Lotus Padas and that should be his aim in life. Hence Vishnu is called as 'Skanda'—that is, सा काष्ठा सा परा गतिः—He is the final abode/destiny/resort to be reached.

6. सारस्य गरणात् स्कन्दः ॥

Since He takes the quintessence of all, He is called as 'Skanda'.

॥ श्रीः ॥

३३६. धुर्यः—ओं धुर्याय नमः ओं ॥

1. धुरं वहति इति धुर्यः ॥

Vishnu is called धुर्यः because He takes the weight off those, who always think and meditate on Him. All the weightage and responsibilities of them are taken over by Him. Hence He is धुर्यः।

2. सकलजन्मादिलक्षणां धुरं धरतीति धुर्यः ॥

Vishnu is called धुर्यः because He wears all the attributes of creation, protection etc. in Him. They are His inherent and intrinsic qualities. That is why Srimad Acharya states in his Bhashya as—

"ब्रह्मणः लक्षणं आह"—The definition of Brahman is told, now in the Second Sutra as—

॥ ओं जन्माद्यस्य यतः ओं ॥

3. Vishnu is called as 'Dhuryah' because He bears the entire Jagat.

भुवनं धृतवान् धुर्यः ॥ इति ॥

पृथिव्याः धुरं वहति धुर्यः ॥

Gita says—

मयि सर्वमिदं प्रोतं सूत्रे मणिगणाः इव ॥

In Paramatma, the entire Jagat of moveables and immovables are tied up like in twine the flowers are tied up.

When we see the garland of roses which is splendid and beautiful, we are unable to see the thread (सूत्र) inside which is responsible for all the roses to stand. Similarly the world created by Him with all beauties with rivers, mountains, trees, gardens, fruits, waterfalls etc., etc., are seen, but the creator is invisible. Carlyle says splendidly-

> "Creation lies before us like a glorious rainbow; but the SUN that is responsible lies hidden from us and behind us."

From this name, धुर्यः one should be able to meditate on Vishnu like this and earn punya like collecting gold. Reciting such names with meanings will lead the devotee straight to Moksha only.

|| श्रीः ||

३३७. वरदः—ओं वरदाय नमः ओं ||

1. वरान् अभिमतान् ददाति इति वरदः ||

Vishnu is called वरदः since He bestows the desired objects to the satwic souls.

2. वरदः मोक्षदः ||

Vishnu is called वरदः because He gives Mukthi or Moksha to the deserving souls.

मोक्षप्रदो वासुदेवोऽखिलस्य वायुश्च तदनुज्ञया ।

When Sri Vayu has the capacity to grant Moksha, it goes without saying that Mahalakshmi has also such capacity.

वरदः by paramamukhya vrutti denotes Sri Vishnu.

वरदः by mukhya vrutti denotes Mahalakshmi as well as Vayu.

So this category, as found in the Aitareya Upanishad, that Mahalakshmi and Sri Vayu are also denoted by all sabdas, but of course, there is vast difference in the manner and power of denotation.

श्रीः अपि अखिलशब्दोक्ता विष्णुवत् न मुख्यतः ।
तथैव सर्वनामानि प्रवर्तन्ते च मारुते ||

3. रुद्रादि दत्त वरान् द्यति खण्डयति इति वरदः ||

Vishnu is called वरदः because He destroys or splits the boons given by Rudra and other deities.

4. In Aditya Purana, Devasharma, main disciple of Sri Vayudeva, extols Lord Srinivasa in 5-53 as under—

वरं वरद मे देहि भक्तिं त्वत्पादयोः स्मृतिम् ।
सदा मन्नाथ विज्ञानं देहीहाऽमुत्र सौख्यदम् || ५३ ||

वरदः—Oh ! Srinivasa, please bestow me with boon.
Please give devotion in your lotus feet.
You are always my Master. Give special knowledge.
Please restore all safety to us now.

5. In Gita Bhashya Srimad Acharya cites an authority from मोक्षधर्म under the Verse 11–36, which would help for Vishnu to be understood as (i) हृषीकेशः (ii) ईशानः (iii) वरदः and (iv) लोकभावनः ॥

सूर्यचन्द्रमसौ शश्वत् केशैः मे अंशुसंज्ञितैः ।
बोधयन् स्थापयंश्चैव जगत् उत्पद्यते पृथक् ।
बाधनात् स्थापनाच्चैव जगतो हर्षसंभवात् ।
अग्नीषोमकृतैरेभिः कर्मभिः पाण्डुनन्दन ।
हृषीकेशोऽहमीशानो वरदो लोकभावनः ॥

The SUN and the MOON enlighten, stabilize and gladden the world by the power of My hairs known as 'rays' (amsu) functioning in their respective spheres. As the world of beings is delighted and stabilized by the activity of the Sun and the Moon, I have come to be called by various names such as—"हृषीकेशः, ईशानः, वरदः and लोकभावनः ।"

॥ श्रीः ॥

३३८. वायुवाहनः—ओं वायुवाहनाय नमः ओं ॥

1. **वायुवाहनो वायुं श्वासवायुं वहन्तीति वायुवाहा जीवाः तान् नयतीति=वायुवाहनः ॥**

Vishnu is having Vayu as His Vahana, hence He is called वायुवाहनः ॥

Vishnu leads all the Jeevas, hence also He is called वायुवाहनः ॥

2. वायुः मुख्यप्राणं वाहयति प्रेरयति इति वायुवाहनः ।

Vishnu is called 'वायुवाहनः' because He prompts and leads Mukhyaprana.

3. Vishnu is called as 'Vayuvahanah' because even when He gives darshan to the devotees of Bimba Roopa, at that time also Paramatma does not come alone. He appears with the figure as mounted on Sri Vayu. In the Sutra—ओं परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ओं 3–3–54—

It is seen in Tattwa Prakashika as—

एतैः प्रवचनाद्युपायैः यः दर्शनार्थं यतेत तस्यार्थे तैः प्रसन्नः परमात्मा ब्रह्मधाम वायुं विशति, तस्य तत्राविर्भवतीत्यर्थः ॥

With Sri Vayu as the vehicle only, Bimba Roopi Paramatma gives darshan to the devotee.

4. In Mahabharatha Tatparya Nirnaya in 6–1 it is said—

उत्थाप्य चैनमरविंददलायताक्ष-
श्चक्रांकितेन वरदेन करांबुजेन ।
कृत्वा च संविदमनेन नुतोऽस्य चांसं
प्रीत्या रुरोह स हसन्सह लक्ष्मणेन ॥ १ ॥

Sri Rama lifted Sri Hanuman by His Lotus-like hands which confers favours and bears the marks of Chakra. Sri Rama with eyes like the petals of Lotus, talked about His Divine mission and was praised by Sri Hanuman. *He* (Rama) along with Lakshmana, got upon his shoulders, smiling with love. Sri Rama is called as Vayu Vahana here. This is because Sri Hanuman, is Sri Vayu only.

॥ श्रीः ॥

३३९. वासुदेवः—ओं वासुदेवाय नमः ओं ॥

1. वासुदेवो वसुदेवस्य अपत्यम् ।

Vishnu is called Vasudeva because He was born (took avatar) as the son of वसुदेवः ॥

2. Srimad Acharya in Bhagavatha Tatparya states under 2–10–7 which runs thus—

आभासश्च निरोधश्च यतः तत्र यमीयते ।
स आश्रयः परं ब्रह्म परमात्मेति शब्द्यते ॥ ७ ॥

The authority quoted is **भागवत तन्त्रः** which is—

सृष्टिस्थित्यप्ययाभासा यद्बलाद्यत्र च स्थिताः ।
तद्ब्रह्म जगदाधारं **वासुदेवेति** तद्विदुः ॥ इति ॥

Vasudeva is alone responsible for the world's creation, protection, destruction etc. He is the sole support of the world. Like that learned understand properly.

3. Brahmanda Purana—**श्री वेङ्कटेशस्तोत्र** states in the first sloka as—

वेंकटेशो **वासुदेवो** प्रद्युम्नोऽमितविक्रमः ।
संकर्षणोऽनिरुद्धश्च शेषाद्रिपतिरेव च ॥

Sri Venkatesha is *Vasudeva*, He is Pradyumna. He has unlimited strength and bravery. He is called **संकर्षणः**, He is Aniruddha. He is the Master of the Hills Seshadri.

4. In Gita it is said in 10–37—

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनां उशना कविः ॥ ३७ ॥

Lord Krishna says to Arjuna, that among those who are born in वृष्णि कुल, He is Vasudeva. This is प्रत्यक्ष विभूतिः ॥

Srimad Acharya cites in his Gita Bhashya from Moksha Dharma as—

छादयामि जगत् सर्वं भूत्वा सूर्यं इवांशुभिः ।
सर्वभूताधिवासश्च वासुदेवः ततो ह्यहम् ॥

Lord Paramatma says that He would bring light and brightness to the whole world like the rays of SUN. He is residing in all creatures. Hence He is called वासुदेवः ॥

5. Again in गीता 7–19—

बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

After million births, finally a devotee obtains correct knowledge about Sri Vasudeva as पूर्णवस्तु—'*Res completa*'. To find out such a devotee, it would be rather very difficult. (Which means in many births we have to read, work hard and realise that Sri Vasudeva is full entity and He is alone poorna in all respects, at all times and at all places).

6. Under the Sutra ओं सर्वत्र प्रसिद्धोपदेशात् ओं 1–2–1 Srimad Acharya states in his Bhashya, in a glorious, marvellous and majestic manner as under—

वासुदेवात् परः को नु ब्रह्मशब्दोदितो भवेत् ।
स हि सर्वगुणैः पूर्णः तदन्ये तु उपचारतः ॥
इति तस्मिन्नेव प्रसिद्ध ब्रह्मशब्दोपदेशात् ॥

Who else other than Sri Vasudeva is fit and eligible to be denoted or called by the sabda 'Brahma' in a primary sense? He alone is eligible because He is full

with infinite auspicious attributes. In others, when the sabda 'ब्रह्म' is used then it is only done in a secondary way.

7. Again in tbe Sutra ओं अत्ता चराचरग्रहणात् ओं 1-1-9 when the question of eating or devouring all came for consideration, Srimad Acharya in the Bhashya quotes from Skanda Purana—

स्रष्टा पाता तथैवात्ता निखिलस्यैक एव तु ।
वासुदेवः परः पुंसामितरेऽल्पस्य वा न वा ॥ इति स्कान्दे

which means, the question of creation, protection and swallowing *all* applies only to Sri Vasudeva. Nobody else can do all. In the case of others, it may be only a fraction, but that too only under His mandate.

8. In Krishnamrutha Maharnava Srimad Acharya says thro' Brahma as (Verse 33)—

बाहुभ्यां सागरं तर्तुं क इच्छेत पुमान् भुवि ।
वासुदेवमनाराध्य को मोक्षं गन्तुमिच्छति ॥ ३३ ॥

If a man in the world were to take effort to cross all the seas in the world by his mere bare hands, it would be futile and impossible. It would be foolish and dangerous also.

Likewise, if a man tries to reach Moksha, without doing aradhana to Sri Vasudeva, all his efforts will be foolish and futile.

9. Again in the next Verse 34, it is stated as—

अनाराधितगोविन्दा ये नराः दुःखभागिनः ।
आराध्य **वासुदेवं** स्युः नित्यानन्दैकभागिनः ॥

Kausika sage says : Those men who hitherto by not worshipping Govinda were undergoing miseries and

grief, can, from now, still worship Sri Vasudeva and attain eternal bliss in Moksha.

10. In कृष्णामृतमहार्णवः in the Verse 41 it is said—

गर्भ जन्म जरा रोग दुःख संसार बन्धनैः ।
न बाध्यते नरो नित्यं वासुदेवं अनुस्मरन् ॥ ४१ ॥

That person who concentrates on Lord Vasudeva always, is freed from the bondage of entering the womb, birth, old age and death.

11. Again Verse 47 says—

सा हानिः तन्महच्छिद्रं सा चांधजडमूकता ।
यन्मूहूर्तं क्षणं वाऽपि वासुदेवो न चिन्त्यते ॥ ४७ ॥

The life spent without contemplation of Lord Sri Vasudeva even briefly, is the one wasted. It is the one which is faulty. It is total blindness. It is the life of expressionless matter.

12. Again Verse 49 says—

यस्य संस्मरणादेव वासुदेवस्य चक्रिणः ।
कोटिजन्मार्जितं पापं तत्क्षणादेव नश्यति ॥ ४९ ॥

The sins accumulated in crores of births get destroyed instantly as the devotee starts chanting the names of the Lord Sri Vasudeva holding the disc.

13. हे चित्त चिंतयस्वेह वासुदेवमहर्निशम् ।
नूनं यश्चिंतितः पुंसां हंति संसारबन्धनम् ॥ ५२ ॥

Oh! Mind, meditate on Lord Sri Vasudeva both night and day, for that is the sure path to cut asunder the bondage of Samsara.

14. In **श्रीकृष्णामृतमहार्णवः** Verse 68 states—

क नाकपृष्टगमनं पुनरावृत्ति लक्षणम् ।
क जयो **वासुदेवेति** मुक्तिबीजं अनुत्तमम् ॥ ६८ ॥

Where is the journey to heaven of transitory pleasures, with guarantee of a returning to birth again? Where is the incomparable chanting of the name of *Vasudeva* capable of yielding permanent bliss?

15. In Srimad Bhagavatam under the story of Nala-kubara and Manigreeva, it is stated as—

वासुदेवस्य सांनिध्यं लब्ध्वा दिव्यशरच्छते ।
वृत्ते स्वर्लोकतां भूयो लब्धभक्ती भविष्यतः ॥

By the touch of Lord Vasudeva—Sri Krishna, those two sons of Kubera were exonerated from the curse of Narada and reached their regions with added devotion towards '**वासुदेवः**' ॥

16. In Aditya Purana—3-25—Devotee Devasharma states like this, in praise of Lord Srinivasa:

गोवर्धनोद्धरं बालं **वासुदेवं** यदूत्तमम् ।
देवकीतनयं कृष्णं श्रीनिवासं भजेऽनिशम् ॥ २५ ॥

Sri Krishna : (i) is the person who lifted the mountain of Govardhana and saved cows and all Gopalakas.
(ii) is very young.
(iii) is Vasudeva.
(iv) is the Supreme in Yadu dynasty.
(v) is the son of Devaki.

That Srinivasa is always extolled by me.

17. In Aditya Purana, devotee Devasharma states in 4-18, the exact meaning of the glorious sabda 'Vasudeva'—

सर्वप्राणि हृदावासं वासुदेवं जगत् हितम् ।
शरण्याग्रं देवदेवं प्रधानपुरुषं भजे ॥ १८ ॥

Lord Venkatesha is Vasudeva, because He resides in the hearts of all creatures. He does the well-being for the entire world. He is the Deva for all the devatas and the most prominent person. I do namaskarams to Him.

Hence Vishnu is called 'Vasudeva'.

18. Under Gita 10–37 "**वृष्णीनां वासुदेवोऽस्मि**" it is told by Srimad Acharya in Bhashya as in Moksha Dharma.

छादयामि जगत् सर्वं भूत्वा सूर्य इवांशुभिः ।
सर्वभूताधिवासश्च **वासुदेवः** ततः हि अहम् ॥

In Moksha Dharma, Lord Krishna says that He is called Vasudeva because He resides in all creatures. He covers the entire world, just like the rays of the SUN pervade the entire world.

॥ श्रीः ॥

३४०. बृहद्भानुः—ओं बृहद्भानवे नमः ओं ॥

1. बृहन्तो भानवो यस्य सः बृहद्भानुः ॥

Vishnu is called 'बृहद्भानुः' because He has rays bigger than the Sun and the Moon ; and is shining with.

2. Vishnu is called as 'Brihad-Bhānuh' because of profuse lustre. In Gita under 11–12, it is stated as—

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिताः ॥

which means the lustre of Sri Krishna, when He showed Vishvaroopa, was like thousand Suryas at a time, in the sky.

Srimad Acharya states here that actually सहस्र does not mean literally as thousand, but it means 'infinite' (anantha).

So Vishnu is बृहद्भानुः ॥

Further, comparison is made to Surya because in our limits, Surya is the best illuminating object. Here Sri Jayatirtha Mahan has dealt with an important point in Prameya Deepika :

अनन्तशक्तिः परमोऽनन्तवीर्यः सोऽनन्त तेजश्च ततः ततोऽपि । इति ॥
तथा हि ऋग्वेदखिलेषु ॥

In all Rigvedas and others, it is said, that Paramatma Sri Vishnu has unlimited Sakthi, and has Anantha Veerya and Anantha Tejas. Bearing on this, the sabda सहस्र has been understood as '**अनन्त**'. Now Sri Jayathirtha makes a pertinent objection that when Gita says सहस्र how can it be rejected and reliance can be placed on Sruti? (the inner idea is that Sruti is inferior to Gita is an accepted truth).

कुतः श्रुत्या, गीता वाक्यस्य बाधः इति चेत्, शतं सहस्रं इति अपरिमित नामानि इति गीतावाक्यस्य सावकाशत्वेन दौर्वल्यात् ॥ श्रुतेः निरवकाशत्वेन प्राबल्यात् ॥ इतश्च श्रुतेः प्राबल्यं इत्याह महातात्पर्यंचेति ॥

Gita has given room for dual meaning ; whereas the Sruti is not capable of any such thing, hence it is conclusive and so it is stronger than Gita here because it brings the main purport of the Agamas.

॥ श्रीः ॥

३४१. आदिदेवः—ओं आदिदेवाय नमः ओं ॥

1. आदिदेवः कारणीभूतदेवः ॥

Vishnu is called आदिदेवः because He is the first efficient cause for all and everything. This explains the meaning of the Sutra.

॥ ओं जन्माद्यस्य यतः ओं ॥ १-१-२ ॥

Vishnu is the sole independent cause—Nimitta Karana for all the created entities. Hence He is called as 'Aadi-Devata'.

2. आदौ दीव्यति इति आदिदेवः ॥

3. Gita states in 11–38 as—

त्वं आदिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

Arjuna praises Lord Krishna as 'आदिदेवः' that means, first God, in all respects, in all cases of merits.

4. Vishnu is called as Aadi-Devah because He sports with the worlds that are inferior to Him, is described by the name 'Aadi-Devah'.

यत् अवर विभूत्या क्रीडति तदाह 'आदिदेवः ' इति ॥

5. But a doubt may arise in respect of intermediate causes when some others are mentioned as the cause. In such a case, Vishnu is the cause for all, may not be wholly correct. Then calling Him as Aadi-Deva may become restricted. But in the Sutra 1·4-15—

॥ ओं कारणत्वेन च आकाशादिषु यथा व्यपदिष्टोक्तेः ओं ॥
it is shown that even such intermediatory cause, is only Vishnu.

अवान्तरकारणत्वेनापि स एव उच्यते। आकाशादिषु अवान्तरकारणत्वेन स एव स्थितः आत्मनः आकाशः संभूतः। आकाशात् वायुः।

In such a case Aakasa becomes the cause Vayu. Then this Aakasa also denotes Vishnu only and so Vishnu is 'आदिदेवः'—efficient cause for all is retained.

॥ श्रीः ॥

३४२. पुरन्दरः—ओं पुरन्दराय नमः ओं ॥

1. जीवादिभिः सहोत्कामान् शरीरं विनाशयति इति वा पुरन्दरः॥

Vishnu is called पुरन्दरः because He goes along with Jeevas and then destroys the bodies of Jeevas.

2. पुरं दारयति इति पुरन्दरः ॥

Vishnu is called पुरन्दरः because He thrashes and splits the cities of asuras.

3. पुरन्दर इति ख्यातः असुराणां पुरदारणात् ॥

Vishnu is called as 'Purandara' because He destroyed the cities of the asuras.

4. This Purandara is applicable to Sri Vayu also in a lesser sense. As Sri Hanuman, he destroyed the Lanka city of the asura Ravana. So Sri Hanuman is also called as पुरन्दरः।

Tatparya Nirnaya says—7-44.

ममर्ष सर्वचेष्टितं स राक्षसां निरामयः।
बलोद्धतश्च कौतुकात् प्रदग्धुमेव तां पुरीम् ॥ ४४ ॥

Sri Hanuman, by the fire at his tail, almost burnt the city of Lanka and so he is also पुरन्दरः in a lesser sense than applicable to Sri Vishnu.

5. In Dwadasha Stotra, Srimad Acharya states in 5-4—

गोविन्द गोविन्द 'पुरन्दर' वन्दे ।

पुरं=लिंगदेहं दारयति खंडयतीति=पुरन्दरः ॥

Vishnu is called as 'Purandara' because He dismantles the 'Linga deha' of the Jeevas which are anadi. मोक्षप्रदमूर्ते इत्यर्थः । That means, He bestows 'Moksha' is the crux of this splendid name of Sri Vishnu.

Sloka 36 comes to an end

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३४३. अशोकः—ओं अशोकाय नमः ओं ॥

1. न विद्यते शोकः यस्य सः अशोकः ॥

Vishnu is called अशोकः because He has no grief or unhappiness.

He is आनन्दमयः, so He has no grief at all—

(i) grief (ii) illusion (iii) old age (iv) death (v) hunger and (vi) thirst.

शोक मोहौ जरामृत्युः क्षुत् पिपासे षडूर्मयः ।
1 2 3 4 5 6

are the six bad waves. Hari does not have any one at any time/place. Hence is अशोकः ।

There is absolutely no duhkha or soka (misery or grief or sadness) at all for Vishnu either in the Moola Roopa, or during Avathara at any place, at any time or any reason. He is always without grief or unhappiness. At

times, He exhibits in Avatharas so, just on par with the worldly customs. But the evil souls understand Him with grief and they fall in the eternal hells due to such sins.

Srimad Acharya in Tatparya Nirnaya beautifully summarises this in I-38 and I-39—

अज्ञत्वं पारवश्यं वा वेधभेदादिकं तथा ।
तथा प्राकृतदेहत्वं देहत्यागादिकं तथा ।
अनीशत्वं च दुःखित्वं साम्यमन्यैश्च हीनताम् ।
प्रदर्शयति मोहाय दैत्यादीनां हरिः स्वयम् ।

Hence Sri Hari is **अशोक** in the strict sense always.

That is why Srimad Acharya states in Bhagavatha Tatparya Nirnaya, that when Sri Vedavyasa exhibited anxiety and unhappiness at the separation of Sukacharya, it was stated—

कातर्यं दर्शयामास वियोगे **लौकिकं** हरिः ॥

and as a matter of fact, there is no iota of **शोक** to Him.

2. Vishnu is called as 'Asokah' because He is the principal dispeller of all sorrows.

आध्यात्मिकानां शोक-मोह-अशनायादीनां विरोधी=अशोकः ॥

He is the remover of sorrow, delusion, hunger and other bodily troubles of all beings—the troubles which go by the name of 'Aadhyaatmika. So He is Ashoka.

॥ श्रीः ॥

३४४. तारणः—ओं तारणाय नमः ओं ॥

1. तारयति इति तारणः ।

Vishnu is called **तारणः** because He makes us to cross over the ocean of Samsara.

2. तारेण प्रच्छावेन णः सुखं यस्मात् सः इति तारणः ॥

By Him, happiness is obtained and so He is called 'Tārana'.

3. तरणेरयं तारणः सूर्यमण्डलान्तर्गतत्वात् सूर्यवंशोद्भवत्वात् ॥

Vishnu is called as 'Tāranah' because He took avatar in Surya Vamsha. So also, He remains in the Surya Mandala.

4. He (Vishnu) rescues all from the fears of enemies, thieves, diseases and other such things which are known as 'Ādhibhautika'.

आधिभौतिकेभ्यश्च वैरि–चोरु–व्याध्यादि–भयेभ्यः तारयति इति तारणः।

॥ श्रीः ॥

३४५. तारः—ओं ताराय नमः ओं ॥

1. तारः तारकः ॥

Vishnu is called तारः because He is the person who lifts from the ocean of Samsara.

2. Kataka Upanishad states in 1–3–2—

यस्सेतुः ईजानानां अक्षरं ब्रह्म यत्परम्।
अभयं तितीर्षतां पारं नाचिकेतं शकेमसि ॥ २ ॥

That Vishnu Who has two roopas as 'Ātma' and 'Antaratma' is the shelter for those devotees who do yagas for pleasing Him. यत् तितीर्षतां अभयं पारं—That Vishnu is the shore for those who wish to cross over the sea of samsara. He is called as 'तारः'।

3. Vishnu is called as 'Tārah' because by His very presence, He saves all from all fears of Samsara.

तारः संसारभयतो नित्यं तारयतीति सः ॥

4. Vishnu makes all cross over the great fears of the sea of Samsara, comprising conception, birth, old age and death.

Therefore He is called as 'Tārah'.

गर्भ जन्म जरा मरण संसारसागर महाभयात् तारयतीति । तस्मात् उच्यते तारः ॥ इति ॥

5. तारः प्रणव प्रतिपाद्यः ॥

Vishnu is called as 'Tārah' because He is mainly denoted by Pranava Mantra—Omkara. Srimad Acharya states in Anuvyakhyana under the Sutra ओं अथातो ब्रह्मजिज्ञासा ओं 1–1–1 as (in the eighth sloka).

तत्र ताराथमूलत्वं सर्वशास्त्रस्य चेष्यते ॥

In the Sutra, the sabdas 'Om' and 'Atha' are told in order and they form part of the Sutra and they also indicate Mangala also. Further this 'Om' (तारः) is the name of Sri Vishnu.

Gita states 17–2–3—

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥
परस्य ब्रह्मणः हि एतानि नामानि ॥

and hence तारः (that is Omkara) is the name of Sri Vishnu.

6. ओमित्याक्रीयते यस्मात् ओंकारो भगवान् हरिः ॥ इति ॥

(Gita Bhashya)

॥ श्रीः ॥

३४६. शूरः—ओं शूराय नमः ओं ॥

1. विक्रमत्वात् शूरः ॥

Vishnu is called शूरः because He has large bravery and strength.

2. Vishnu is called as 'Shoorah'—the valiant, because He is capable of attaining victory.

विजिगीषुतया जैत्रः=समर्थः शूरः उच्यते ॥

3. शूरवंशे जातत्वात् शूरः ॥

Sri Krishna was born (took avatar) in the family of 'Shoora Raja' (father of Vasudeva).

4. शुवति सङ्ग्रामं इति ॥

He wins always in the battle and so Vishnu is called as 'Shoora'.

5. शूयते असौ भयार्तैः इति=शूरः ॥

Vishnu is called 'Shoora' since He rescues from the fears attacking the satwic souls.

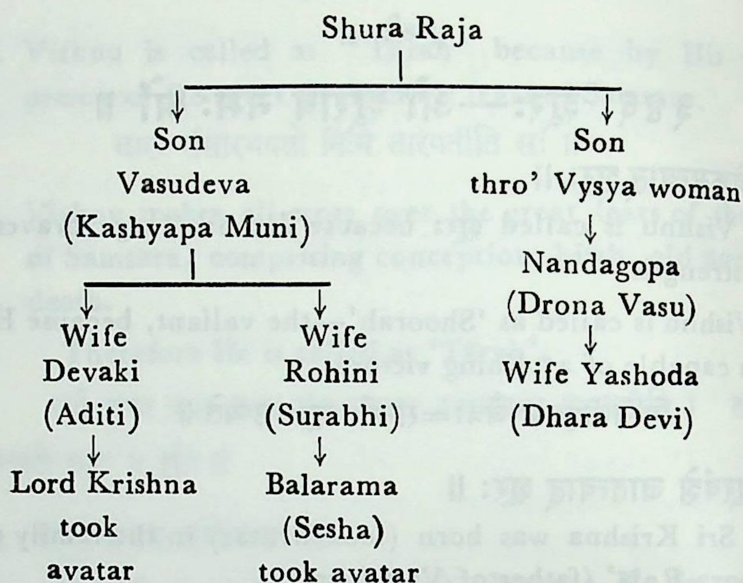
॥ श्रीः ॥

३४७. शौरिः—ओं शौरये नमः ओं ॥

1. शूरस्य गोत्रापत्यं शौरिः ॥

Vishnu is called शौरि because He was born (took avatar) as the grandson of the Yadava 'Shura'.

Because Sri Vasudeva, Who married Devaki is the Son of Shura Raja. In that Vasudeva, Sri Krishna took avatar as the Son.



Srimad Acharya states in Tatparya Nirnaya 11-225-

शूरात् स जातो बहूगोधनाढ्यो
भूमौ यमाहुः वसुदेव इत्यपि।
तस्यैव भार्या त्वदितिश्च देवकी
बभूव चान्यासुरभिश्च रोहिणी॥

॥ श्रीः ॥

३४८. जनेश्वरः—ओं जनेश्वराय नमः ओं॥

1. जनानां ईश्वरः जनेश्वरः।

Vishnu is the Head and Master of people. Hence He is called **जनेश्वरः।**

2. Vishnu is called as 'Janeswarah' because He has a great flood of over-flowing Lordship which sub-merges all and shines brilliantly. So He is Janeswara.

प्लवनोज्ज्वलनैश्वर्य महौघः स्यात् जनेश्वरः॥

3. Bhagawad Gita states in 18–61—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारुढानि मायया ॥

In all the hearts of all persons that Eswara stands, as the Master.

Hence He is called as 'Janeswarah'.

4. Brahma Vaivarta quoted by Srimad Acharya under Gita 4–6 in Bhashya states—

ईशेभ्यः ब्रह्मरुद्र श्रीशेषादिभ्यः यतो भवान् ।

वरः अथ ईश्वरः ईश्वराख्या ते मुख्याः नान्यस्य कस्यचित् ॥

Vishnu is called Eswara because He is the Master and He is the best of all masters like Chaturmukha Brahma, Rudra and others. He is the Master of them all.

So He being the Master of people goes automatically. Hence He is called as 'Janeswarah'.

॥ श्रीः ॥

३४९. अनुकूलः—ओं अनुकूलाय नमः ओं ॥

1. सुजनहितकारित्वात् अनुकूलः ॥

Vishnu is called 'अनुकूलः' because He does activities for the good and welfare of good souls.

2. गङ्गादिकूलमनुसृत्य विद्यमानः अनुकूलः ॥

Vishnu is called अनुकूलः, because He is present on the banks of holy rivers like Ganges.

जलाशयं समारभ्य यावद्धस्तचतुष्टयम् ।

तावन्नारायणक्षेत्रं तत्र सन्निहितो हरिः ॥ इति स्मृतेः ।

From the water storage for four yards, the place is called Kshetra for Sri Narayana. There Hari will be present well. It is to be noted that—

(i) Guha, the devotee met and had the grace of Sri Rama on the shore of Ganges.

(ii) Hanuman, the first and Ekantha devotee met and had the special grace of Sri Rama on the shore of Pampa.

(iii) Devotee Vibheeshana, met Sri Rama and had His Grace on the shores of ocean.

3. Vishnu is called as 'Anukoolah' because He is suave towards His devotees. **भक्तभ्यो अनुकूलः ।**

4. Vishnu is called as 'Anukoola' because He remains within the boundaries laid down by Him. So He remains always within the parameters of Apaurusheya Vedas. Admittedly His capacity and attributes are far far above the Vedas, but yet He draws the line by Himself and exhibits His activities as found in the Vedas and He is called as **अनुकूलः** because He is concerned in retaining the authoritativeness for the Vedas.

स्वभावतो महत्त्वेऽपि मदविस्मय वर्जनात् ।
भक्तक - प्रवणो नित्यम् अनुकूलः ॥ इति स्मृतः ॥

By nature His superiority is very vast and infinite, which none including Mahalakshmi can fully visualise. But yet He performs activities within the limits found in the Vedas and He has absolutely no haughtiness or conceit in Him even by an iota of measure.

॥ श्रीः ॥

३५०. शतावर्तः—ओं शतावर्ताय नमः ओं ॥

1. शतं अमृतपानयोग्यदेवगणम् । आ समन्तात् तत्वदेवतादिरूपेण प्रवर्तयति इति शतावर्तः ॥

Vishnu is called शतावर्तः because He is capable of revolving the 100 Devatas who are eligible to drink Soma.

Under the Sutra ओं विभागश्शतवत् ओं 3–4–11 Srimad Acharya states in his Bhashya as—

नवकोट्यो हि देवानां तेषां मध्ये शतस्य तु ।
सोमाधिकारो वेदोक्तो ब्रह्माणी द्वेशताधिके ॥

Those eligible Devatas are—

1.	Chaturmukha Brahma 2. Sri Vayu	1
3.	Maruts	49
4.	Ashwini Devatas	2
5.	Vasus	8
6.	Adityas	12
7.	Rudras	11
8.	Pitrus	3
9.	Brihaspathi	1
10.	Swarga and Bhumi presiding deities	2
11.	1000 Ribhus	1
12.	Vishwedevatas	10
		100

2. शतं आवर्ताः तदुपलक्षित जलव्यापारा यस्मात् इति=शतावर्तः ॥

By the sabda 'Āavartha'—whrilpool the over-flowing riches of the Lord are signified. The riches, tho' they are unlimited and infinite, are kept within bounds without over-flowing by His easy accessibility.

ऐश्वर्यजृंभिताभिख्या आवर्ता यस्य नित्यशः ।
शतं सन्ति शतावर्तः वस्वर्णो भुक्तिमुक्तिदः ॥

3. संसारिशतं आवर्तयति इति शतावर्तः ॥

Vishnu is called 'Shathavarthah' because He makes the Jeevas to roll off in hundreds of births and deaths, in samsara.

4. नाडीशते वर्तते इति शतावर्तः ॥

Vishnu remains in the hundreds of Nadis of the Jeeva, so He is called as 'Shathavartah'. There are about 72,000 nerves in the body in different colours, 36,000 on the right and equal number on the left. Paramatma remains in all of them and protects the Jeevas. Sri Vayu also takes so much roopas to serve and to do seva to the Lord Vishnu.

॥ श्रीः ॥

३५१. पद्मी—ओं पद्मिने नमः ओं ॥

1. पद्मं हस्ते अस्ति इति पद्मी ॥

Vishnu is called **पद्मी** because in His hand, lotus flower is there.

In Dwadasa Stotra (I—6) Srimad Acharya states—

शंखचक्रगदापद्मधराश्चित्या हरेः भुजाः ।

Paramatma is holding 'Panjajanya' Conch, 'Sudarshana' Chakra, 'Kaundudi' Gada and 'Kamalapushpa' in His hands. Devotees should do dhyana of these.

This sight was seen by the great devotee Kashyapa—as Vasudeva when Sri Krishna took avatar in the cell.

तमद्भुतं बालकं अंबुजेक्षणं चतुर्भुजं शंखगदाद्युदायुधं इति ॥

In the second skanda also it is found—

केचित्स्वदेहांतर्हृदयावकाशे प्रादेशमात्रं पुरुषं वसन्तं ।

चतुर्भुजं कंजरथांगशंखगदाधरं, धारणया स्मरंति ॥ इति ।

Hence this Roopa of Sri Vishnu should always be meditated upon.

2. पद्मो ब्रह्मा अस्ति इति पद्मी (पुत्रत्वेन) ॥

Vishnu is called **पद्मी** because Chaturmuka Brahma is in His Navel.

ब्रह्मा पद्मो समुद्दिष्टः पद्मा श्रीरपि च उच्यते ॥

इति अभिधानात ॥

3. सोऽस्य सर्गद्वारत्वेन अस्तीति पद्मी ॥

Vishnu is called **पद्मी** because He is on the threshold of creation etc.

4. Vishnu is called as 'Padmee' because He has a lotus with Him for sport to do Anugraha to that flower and its presiding deity.

गुणतः वासुदेवत्वम् उक्तं रूपादिरुच्यते ।

लीला-पद्मधरो नित्यं 'पद्मी' इति परिकीर्त्यते ॥

॥ श्रीः ॥

३५२. पद्मनिभेक्षणः—ओं पद्मनिभेक्षणाय नमः ओं॥

1. पद्मनिभे ईक्षणे यस्य सः पद्मनिभेक्षणः ॥

Vishnu is called **पद्मनिभेक्षणः** because His eyes are lotuses.

2. पद्मनिभं (तद्वत्) विकसितं ईक्षणं ज्ञानं अस्येति पद्मनिभेक्षणः ॥

Vishnu is called **पद्मनिभेक्षणः** because He has eyes with broad and spruttings out, like lotus flowers and His knowledge is so broad and vast in nature well spread out.

3. पद्मानि सुहृत्वेन अस्य सन्तीति पद्म सूर्यः ॥

Surya, the SUN is called **पद्मः**.

नितरां भा यस्य सः निभः चन्द्रः ।

The moon is called **निभः** because he gives great brightness.

तौ ईक्षणे यस्य इति पद्मनिभेक्षणः ॥

Vishnu is called **पद्मनिभेक्षणः** because He is responsible for their eyes' vision for both the Sun and the Moon. Both are residing in the eyes of the Lord.

The Smriti states **भास्वच्चन्द्रमसौ मदीयनयनः इति ।**

4. Vishnu is called as 'Padmanibhekshanah'. He is of lotus-like glancess. He has glances which dispel the afflictions of His devotees and which are like pure and gently moving lotuses.

स्वच्छाम्बु-जात सदृशम् ईक्षणं श्रमहारि च ।

यस्यास्ति भक्तरक्षायां स स्यात् पद्मनिभेक्षणः ॥ इति ।

Sloka 37 comes to an end

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३५३. पद्मनाभः—ओं पद्मनाभाय नमः ओं ॥

1. पद्मस्य नाभौ कर्णिकायां स्थितः पद्मनाभः ॥

Vishnu is called पद्मनाभः because He has lotus flowers in His navel, in His ears.

2. पद्यन्ते इति पद्मानि वेदप्रतिपाद्यानि । तेषु श्रेष्ठः इति पद्मनाभः ॥

पद्मानि means those who are told or spoken in the Vedas. In them विष्णुः is the most important one. Hence Vishnu is called पद्मनाभः ॥

मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः परम् ।
तदन्ये तु तात्पर्यं स्यात् अवान्तरं ॥ इति महावाराहे ॥

is the Smriti cited by Srimad Acharya in विष्णुतत्वविनिर्णयः ॥

3. पद्मानि नयति इति पद्मनः सूर्यः । तस्याभेवाभा यस्य सः पद्मनाभः ॥

The SUN is called पद्मनः because he makes the lotus flowers to sprut out. Vishnu is having brightness and light like the SUN. So He is called पद्मनाभः ॥

4. In कृष्ण द्वादशनामस्तोत्रम्, the twelve names of Lord Sri Krishna, which one should recite every day endlessly are given below—

प्रथमं तु हरिं वन्दे द्वितीयं केशवं तथा ।
तृतीयं पद्मनाभं तु चतुर्थं वामनं तथा ॥
पंचमं वेदगर्भं च षष्ठं तु मधुसूदनम् ।
सप्तमं वासुदेवं च वाराहं चाष्टमं तथा ॥
नवमं पुण्डरीकाक्षं दशमं तु जनार्दनम् ।
कृष्णमेकादशं प्रोक्तं द्वादशं श्रीधरं तथा ॥

Padmanabha is one of the greatest names in कृष्णद्वादश-नामानि ॥

5. Vishnu is called as 'Padmanabha' because He has the Navel like a lotus flower.

नाभिश्च पद्मनिभः अस्य इति=पद्मनाभः ॥

6. In Aditya Purana 1–45 states—

श्रीपद्मनाभ पद्मेश पद्मजेशेन्द्रवन्दित ।
पद्ममालिन् पद्मनेत्र पद्माभयदरारिभृत् ॥

Oh ! Ruler of Mahalakshmi, saluted by Chaturmukha Brahma, Lord Rudra and Devendra, adorned with the Vanamala garland dangling down to the feet, with broad lotus eyes and lotus in your Navel, You hold in Your four hands Conch, Disc, Lotus and Abhaya Mudra.

॥ श्रीः ॥

३५४. अरविन्दाक्षः—ओं अरविन्दाक्षाय नमः ओं ॥

1. अरविन्दसमानाक्षत्वात् अरविन्दाक्षः ॥

Vishnu is called अरविन्दाक्षः because His eyes are like lotus flowers.

2. अरा विन्दतीत्यरविन्दं, तदिवाक्षिणी यस्य सः अरविन्दाक्षः ॥

That means He sees things as they are. His sight is always pure and without any fault. His jnanam is नियमेन यथार्थं, as a principle and established rule. His sight is always correct and true. There is absolutely no iota or trace of blemish in His seeing.

3. रविन्दं अन्धकारः, तत् न भवति इति अरविन्दः=प्रकाशः, ज्ञानमिति यावत् । तदात्मकान्यक्षीणि यस्य इति अरविन्दाक्षः ॥

Which means there is no darkness in His seeing. He has no illusion or doubts and His knowledge is always pure and true यथार्थ only. While proving the सत्यत्व of the Jagat, Srimad Acharya states—

न च मायाविना माया दृश्यते, विश्वं ईश्वरः सदा पश्यति (तेन जगत् न माया इति)

The Magician does not see the articles created by him. His seeing is false, whereas Sri Hari sees all the things created as they are. His seeing has no drawbacks at all. Hence the Jagat is Satya.

(अन्धकार, तम, रविन्द are all equal terms denoting darkness, ignorance).

॥ श्रीः ॥

३५५. पद्मगर्भः—ओं पद्मगर्भाय नमः ओं ॥

1. पद्मं गर्भे यस्य सः पद्मगर्भः॥

Vishnu is called पद्मगर्भः because in His navel lotus flower is there.

2. जगत्कारणं पद्मं प्रलये सूक्ष्मतया गर्भे यस्य सः पद्मगर्भः ॥

Vishnu is called पद्मगर्भः because He has lotus in His navel which is responsible for the creation of Chaturmukha Brahma. In Pralaya, he is in the navel in subtle way. Later, after his creation by Vishnu, Chaturmukha Brahma creates the world as per His command.

3. चतुर्मुखोत्पत्यर्थं गर्भवत् पद्मान्तर्हितत्वात् पद्मगर्भः ॥

Vishnu is called पद्मगर्भः because His navel was the birth-place—womb for the birth of Chaturmukha Brahma.

4. पद्मस्थस्य हरेः तत्र ब्रह्माऽजनि चतुर्मुखः इति पाद्मे ॥

The Padma Purana states that Chaturmukha Brahma was born out of the Navel of Sri Hari.

5. Vishnu is called पद्मगर्भः because He is seated in the lotus of the heart. In the Sutra—

॥ ओं दहर उत्तरेभ्यः ओं ॥ १-३-१४ ॥

it is settled that the Person present in the small lotus of the heart is only Vishnu. But not others, because the attributes, like—

(i) अपहतपाप्मत्वं (Sinlessness)
(ii) विजरत्वं (Absence of old age)
(iii) विमृत्युत्वं (Absence of death)
(iv) विशोकत्वं (Absence of grief)
(v) विजिघत्सत्वं (Attainment of Him by all in the sleep)
(vi) अपिपासः (Absence of thirst and hunger)
(vii) सत्यकामः
(viii) सत्यसङ्कल्पः
(are all available only in Vishnu. It is not applicable to Sky or Jeeva but only to Sri Vishnu.

Hence Vishnu is पद्मगर्भः ॥

॥ श्रीः ॥

३५६. शरीरभृत्—ओं शरीरभृते नमः ओं ॥

1. शीर्यते नित्यमेवेति स्मृतेः, शरीरं जगत् तत् बिभर्ति इति शरीरभृत् ॥

Vishnu is called 'शरीरभृत' because He supports the world.

2. शरी अमोघशरी ईरः प्रेरको भृत् धारकश्चेति शरीरभृत् इति वदन्ति ॥

क्षेत्री or क्षेत्रज्ञः is called शरीरभृत् because the twenty-five Tattwas headed by Prakriti is called 'शर्' and because it is commanded by Vishnu they are called 'ईरम्'।

Gita states in 13–2—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतत् यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः ॥ २ ॥

3. In every Kalpa, at the time of pralaya, the world gets destroyed and रमते च परो ह्यस्मिन्—Vishnu remaining in that, plays and enjoys the same. Hence Vishnu is called शरीरभृत् ॥

4. Vishnu is called शरीरभृत् because He takes many bodies and wears them (takes Avatars)—
   (i) for the massacre of the evil-minded.
   (ii) to save the satwic souls.
   (iii) to establish dharmas etc.

   Hence Vishnu is called as शरीरभृत् ॥

5. Vishnu is called as 'Shareerabhrut' since He protects the bodies of His Devotees, as His own body. Such is the affection for Him towards His Devotees.

   ईदृशेन शुभाश्रयेण स्वशरीरभूतं उपासकं पुष्णाति इति 'शरीरभृत्'

   रक्षते भगवान् विष्णुः भक्तान् आत्मशरीरवत् ॥ इति ।

॥ श्रीः ॥

३५७. महर्धिः—ओं महर्द्धये नमः ओं ॥

1. महती ऋद्धिः यस्य इति=महर्धिः ॥

Vishnu is called महर्धिः because He has always great treasure which never decreases.

2. महैर्यज्ञात् उत्सर्वः ऋद्धिः यस्य इति=महर्धिः ॥

3. महे बलिकृतयज्ञोत्सवे त्रिविक्रमरूपेण अभिवृद्धिः यस्य इति महर्धिः ॥

Vishnu is called महर्धिः because in the Yaga performed by Balichakravarthi, He took great Roopa as 'Trivikrama' whereby He measured the entire universe by His lotus step.

It is very pertinent to note that for Sri Vamana there is no need to take a big roopa as Trivikrama and measure all the regions. He can do very well as Vamana Himself in that roopa. Even three steps are not needed at all. One step will do and even for that one step there is no sufficient place for Him. So He contracted His sakthi and did so. Then why He took the huge roopa of Trivikrama? This is because Prahlada Maharaj, a great devotee of that family and who was the grandfather of Bali, had the fortune to see that Vishwa Roopa as Trivikrama. Balichakravarthi by nature was a good person who also had such fortune. (It is only Bali Asura with the same name sitting in him was a demon.)

Similarly when Sri Rama took many many roopas to fight with Khara and Dushana and his army, Lakshmana, the dear devotee, had the fortune to have darshan of that महर्धिः ॥

Likewise, the noble King Satyavrata was able to have darshan of the Matsya Fish growing from a size which was held in his Kamandalu to the size of the sea. महर्धिः was very vast and it is a tremendous beauty.

4. Vishnu is called as 'Maharddhih' that is of immense riches which have no boundaries.

निस्सीम विभूतिः=महर्धिः ॥

॥ श्रीः ॥

३५८. ऋद्धः—ओं ऋद्धाय नमः ओं ॥

1. ऋद्धो ज्ञानानन्दादि गुणैः अभिवृद्धः ॥

Vishnu is called ऋद्धः because He is full of infinite auspicious attributes and qualities.

As a matter of fact, the First Adhyaya called 'Samanvayadhyaya' consisting of 135 aphorisms, establishes that only Sri Hari is having vast and infinite auspicious qualities. As a matter of fact, the Second Sutra, which gives definition of Sri Hari, establishes 'Anantha Kalyana Guna Paripoornatva' of Vishnu.

विष्णुः, अनन्तकल्याणगुणपरिपूर्णः, जगत् जन्मादि कर्तृत्वात्,
व्यतिरेकेण देवदत्तवत् ॥

2. परिपूर्णत्वात् ऋद्धः ॥

Vishnu is called ऋद्धः because He is complete and full with all qualities and attributes.

3. Vishnu is called as 'Riddah' that is, prosperous. He will see His devotees are prosperous, is His quality.

तत्समृद्ध्या यः समृद्धः ऋद्धः उच्यते ॥

"अभिषिच्य च लङ्कायाम्" इत्यादि ।

Before He was crowned in Ayodhya, He saw that His Devotee Vibheeshana was made as the King of Lanka.

॥ श्रीः ॥

३५९. वृद्धात्मा—ओं वृद्धात्मने नमः ओं ॥

1. वृद्धात्मा—वृद्ध आत्मा देहो यस्य सः ॥

Vishnu is called वृद्धात्मा because He has very ancient and old, eternal body.

2. वृद्धानां गुणवृद्धानां ब्रह्मादीनां आत्मा अन्तर्यामी इति वृद्धात्मा ॥

Vishnu is called **वृद्धात्मा** because He is the Master and Antaryami for Chaturmukha Brahma and others who are ripe and old with knowledge.

3. वृद्धः परिपूर्ण आत्मा देहः अस्येति वृद्धात्मा ॥

Vishnu is called **वृद्धात्मा** because His body is perfect and complete in all ways.

4. Vishnu is called as 'Vriddhaatma' because His essential and inherent nature is so great and that it contains within itself even this supreme greatness of the qualities.

महिमानं चुलकान् प्रवृद्धः सर्वतोऽधिकम् ।
आत्मा स्वरूपं यस्येति स वृद्धात्मा इति कथ्यते ॥

5. वृद्धात्मा=पुरातनः ॥

Ancient. Vishnu is very ancient and as a fact, He is the first person in point of time and there was none earlier to Him.

The Srutis say—

एको नारायण आसीत्, न ब्रह्मा, न च शङ्करः ॥

and so on.

6. Under the Sutra **ओं आपः ओं** 2-3-10 Srimad Acharya states in the Bhashya as—

" ब्रह्मैवेदमग्र आसीत् तदपोऽसृजत तदिदं सर्वम् " इति श्रुतेः ॥

Brahma (Vishnu) was there to start with and He is Purāthana. He created water etc. Hence Vishnu is called 'Vriddhatma'.

|| श्रीः ||

३६०. महाक्षः—ओं महाक्षाय नमः ओं ||

1. महाक्षो महत्यौ अक्षिणी यस्य सः ||

Vishnu is called महाक्षः because He has two beautiful eyes which are so attractive and beautiful and are long upto the ears.

2. महान्त्यक्षाणि यस्य इति महाक्षः ||

Vishnu is called महाक्षः because He has indriyas which have no defects at all. (अदुष्टं इन्द्रियं तु अक्षम्) ।

3. Vishnu is called as 'Mahaakshah' because He has a vehicle of powerful axle who is Jeevotama—Sri Vayu.

महान्=पूज्यः, अक्षः यस्य सः । वहनेन रथानयन साम्यात् अक्षः त्रयीमयः तार्क्ष्यः || स हि वायुवाहनस्य औपवाह्यः ||

Aksha literally means the axle—a part of the chariot. Here it is used to denote the chariot itself by a figure of speech.

Every second, this great Sri Vayu, when life departs from the body, he carries Paramatma on his right shoulder and goes to the other world. So Sri Vayu is a great vehicle for the Lord and serving Him continuously with full happiness and joy.

|| श्री ||

३६१. गरुडध्वजः—ओं गरुडध्वजाय नमः ओं ||

1. गरुडाङ्को ध्वजोऽस्येति गरुडध्वजः ||

Vishnu is called गरुडध्वजः because He has the flag having Garuda as His symbol.

2. In Āditya Purana—Devasharma, holy disciple of Sri Vayudeva, states in 3–12 as—

भक्तानुग्राहकं विष्णुं सुशान्तं **गरुडध्वजम्** ।

प्रसन्नवक्त्रनयनं श्रीनिवासं भजेऽनिशम् ॥ १२ ॥

Vishnu always blesses the devotees and He is always calm and pleasant. He is having the flag having Garuda as the symbol. His eyes are pleasing and smiling. That Srinivasa is being extolled by one always.

3. In Āditya Purana, it is said in 3–12—

भक्तानुग्राहकं विष्णुं सुशान्तं गरुडध्वजम् ।

प्रसन्नवक्त्रनयनं श्रीनिवासं भजेऽनिशम् ॥ १२ ॥

I always serve Lord Srinivasa Who blesses His Devotees and makes them merry. Sri Srinivasa is all-pervasive having Garuda, the King of birds, as His Ensign, having a winning face and blooming eyes.

4. In Brahmanda Purana, the conversation between Chaturmukha Brahma and the divine sage Narada takes place regarding the mahimas of Sri Venkatesa Maha Prabhu.

The Third Mantra states—

गोविन्दो गोपतिः कृष्णः केशवो **गरुडध्वजः** ।

वराहो वामनश्चैव नारायण अधोक्षजः ॥ ३ ॥

Sloka 38 comes to an end.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३६२. अतुलः—ओं अतुलाय नमः ओं ॥

1. न विद्यते तुला यस्य इति अतुलः ॥

Vishnu is called अतुलः since there is no one equal to Him.

Gita states in 11–43—

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोन्यो
लोकत्रयेऽप्यप्रतिम प्रभाव ॥ ४३ ॥

Arjuna cries out of devotion after witnessing Viswaroopa, as, that Lord Krishna is the Father of all the worlds consisting of static and dynamic objects. He is the most adorable One. There is none equal to Him itself anywhere, so the question of superior to Him, does not crop up at all.

2. तुलमा उपमा न विद्यते अस्य इति अतुलः ॥

There cannot be comparison at all to Him in all respects.

"न तत्समश्च अभ्यधिकश्च दृश्यते" इति श्रुतेः ॥

Sruti says so, which is repeated in Gita 11–43 above.

3. In fact, for Vishnu, no comparison can be given at all. Some examples are given just for us to understand as per our own limited capacity. For illustration, this humble author cites below a case for the devoted readers to appreciate the great truth of Sri Vishnu that He is अतुलः ॥

Under गीता 11-12, when Viswaroopa was shown to Arjuna by His mercy, it is described as—

" दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिता ॥ "

which means the brightness was akin to 1000 Suns shining and appearing in the sky simultaneously. Such was His brightness. Then the question would be that if we are able to measure the brightness of the Sun by some yard-stick, all that we have to do, is just to multiply the same by 1000.

(ii) For this, Srimad Acharya states '1000'—सहस्र शब्दः is only representing infinite — अनन्तवाची ॥ So it becomes immeasurable and in turn no comparison can be given as example to His brightness. Sun was mentioned here for the simple reason that our brain will comprehend when Sun is made as an example since among the bright objects Sun stands first.

(iii) Further, even the Sun is not getting brightness independently of Him. That brightness also is due to His Grace. When one object is compared to another, there should be independent existence of the one with the other. But in the case of Vishnu, such comparison is impossible since all are dependent upon Him for each and everything. Sun gets his brightness due to the Grace of Narayana.

नैव राजन् रवेः शक्तिः, शक्तिः नारायणस्य सा ।

4. This is what is explained in the glorious Sutra— ओं जन्माद्यस्य यतः ओं 1–1–2—

विष्णुः, अनन्तकल्याणगुणपरिपूर्णः, जगज्जन्मादि कर्तृत्वात्, व्यतिरेकेण देवदत्तवत् ।

where negative examples only are possible. No. अन्वय दृष्टान्त can be given, since there is none equal to Him or above Him. All are below Him only for ever.

5. आदित्यपुराणे पञ्चमोध्यायः—

अतुल्य तिलकोपेतो रत्नकुण्डलमण्डितः ।

स्फुरद्रत्न किरीटी च सर्वलक्षण संयुतः ॥ ४० ॥

There is no comparison at all for His तिलक on the forehead and like that for all.

6. Srimad Acharya in his Gita Bhashya under 2-24 quotes an authority as—

तत्समो ह्यधिको वापि नास्ति कश्चित् कदाचन ।

एतेन सत्यवाक्येन तमेव प्रविशाम्यहम् ॥

None is equal to Him. None is above Him. Not all and nowhere and at no time. By this truthful statement, when understood and appreciated, all required results can be achieved by the devotee.

॥ श्रीः ॥

३६३. शरभः—ओं शरभाय नमः ओं ॥

1. शर=प्रळयजले भाति इति=शरभः ॥

Vishnu is called शरभः because He shines in the waters at the time of pralaya.

2. शरे त्रिपुरघ्नशरे भाति इति शरभः ॥

When Lord Siva burnt the worlds, Vishnu was present in the arrow and so He is called शरभः ॥ Vishnu helped Siva to fulfil his mission.

3. शीर्यमाणत्वात् शरेषु शरीरेषु भातीति=शरभः ॥

Vishnu is called शरभः because He shines and glitters in all the bodies.

4. श्रेष्ठः शरः अस्य अस्तीति=शरभः ॥

Vishnu is called शरभः because He has excellent and splendid arrow with Him.

Vishnu is called समयज्ञः since He knows fully well all the philosophies, sastras and religions. This will be evident and patent by going thro' the Second Pada in the Second Adhyaya in Brahmasutras called 'समयपादः', which consists of 45 Sutras and 12 Adhikaranas :

1. रचनानुपपत्त्यधिकरणम् 1-4—
where निरीश्वरसांख्यमतं is criticised
2. अन्यत्राभावाधिकरणम् 5—
where सेश्वरसांख्यमतं is criticised.
3. अभ्युपगमाधिकरणम् 6—
where लोकायतिपक्षं is criticised.
4. पुरुषाश्माधिकरणम् 7-8—
where पुरुषोपसर्जन प्रकृति कर्तृत्वं अपाकरोति।
5. अन्यथानुमित्यधिकरणम् 9-10—
प्रकृत्युपसर्जन पुरुष कर्तृत्वं अपाकरोति।
6. वैशेषिकाधिकरणम् 11-17—
परमाण्वारम्भवादं अपाकरोति।
7. समुदायाधिकरणम् 18-25—
परमाणुपुंजवादिमतं अपाकरोति।
8. असदधिकरणम् 26-29—शून्यवादं अपाकरोति।
9. अनुपलब्ध्यधिकरणम् 30-32—विज्ञानवादं अपाकरोति।
10. नैकस्मिन्नधिकरणम् 32-36—स्यात्वादिमतं दूषयति।
11. पत्युरधिकरणम् 37-41—पाशुमतपक्षं अपाकरोति।
12. उत्पत्त्यधिकरणम् 42-45—शक्तिपक्षं दूषयति।

Here exhaustively all the schools are examined and their fallacies are brought out.

Sri Vedavyasa is Vishnu Himself. Hence Vishnu is समयज्ञः ॥

4. **समः समत्वाख्योपायवान् ।**

"समत्वं योग उच्यते" इति वचनात्, तादृशो यज्ञो यत्पूजार्थः सः

समयज्ञः इति ॥

5. Further, Vishnu knows the time for creation and yajnas are done for Him only.

समयं सृष्ट्यादि समयं जानाति, समत्वं यजनं अस्येति=समयज्ञः ॥

6. **सृष्ट्यादेः समयं जानाति इति समयज्ञः ॥**

Vishnu is called **समयज्ञः** because He knows the time for creation etc.

7. Vishnu is called as 'Samayajna' because He knows how the fire and other things act. For example, the flame of the fire should go upwards.

अग्न्यादीनां च समयम् ऊर्ध्वग्निज्वलनादिकम् ।
यो जानाति अधिकारं सः 'समयज्ञ' प्रकीर्तितः ॥

8. **मया=रमया सहितः समः यद्यस्ति तज्जानाति इति यज्ञः । समश्चासौ यज्ञश्चेति समयज्ञः ॥**

Vishnu is always with Mahalakshmi and He is responsible for jnanam. He knows Her fully and so He is 'Samayajna'.

॥ श्रीः ॥

३६६. हविर्हरिः—ओं हविर्हरये नमः ओं ॥

1. **हविः हरिः हवींषि हरति इति तथा=हविर्हरिः ॥**

Vishnu is called **हविर्हरिः** because He receives the Havir Bhaga in all the yagas.

Gita 9–24 says—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मां अभिजानन्ति तत्वेनातश्च्यवन्ति ते ॥ २४ ॥

Krishna says to Arjuna that in all yajnyas, He is alone the receiver and enjoyer of Havir Bhaga.

Again in Gita 4–24, Krishna says—

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

Krishna is called हविः because havis is under His control. Srimad Acharya gives the lovely guidelines in his Bhashya as under :

तदधीनसत्ताप्रतीतित्वात् । न तु तत्स्वरूपत्वात् ॥

Vishnu is designated as हविः because that havis is under His control, but not because there is identity between them. The Padma Purana authority is shown here to substantiate this :

उक्तं हि—

त्वदधीनं यतः सर्वमतस्सर्वो भवानिति ।
वदन्ति मुनयः सर्वे न तु सर्वस्वरूपतः ॥ इति पाद्मे ॥

2. It is told in Mahabharatha Shanthi Parva, under 352-3 as that "Vishnu is called as हविर्हरिः because He is being called by the mantras in the yagas in the houses and also receiving the havir portion, as well as the being of green colour".

Sri Bhagavan says—

इलोपहूतं गेहेषु हरे भागं क्रतुष्वहम् ।
वर्णो मे हरितः श्रेष्ठः तस्मात् हरिरहं स्मृतः ॥ ३ ॥

॥ श्रीः ॥

३६७. सर्वलक्षणलक्षण्यः—

ओं सर्वलक्षणलक्षण्याय नमः ओं ॥

1. सर्वलक्षणलक्षण्यः सर्वाणि लक्षणानि यानि जगज्जन्मादिकारणत्वादीनि तैः लक्षण्यो लक्षितुं योग्यो लक्षण्यः सर्वेषां लक्षणानि चिन्तानि यस्य असौ सर्वलक्षणः ॥

Vishnu is called सर्वलक्षणलक्षण्यः because He has all auspicious attributes in plenty which cannot be counted or imagined completely. He is the fit and proper person to have such attributes.

The main lakshana for Vishnu is 'गुणपरिपूर्णत्वं'। In order to establish that the eight qualities in the Sutra— ओं जन्माद्यस्य यतः ओं 1–1–2 should be understood. They are creation[1], protection[2], destruction[3], regulation[4], bestowing knowledge[5], giving ignorance[6], bondage control[7] and bestowing Moksha[8]. Srimad Acharya in his Bhashya states from Skanda Purana as :

"उत्पत्तिस्थिति संहारा नियतिर्ज्ञानमावृतिः ।
बन्धमोक्षौ च पुरुषाद्यस्मात्स हरिः एकराट् ॥"

From this reason, it is proved that Sri Hari is with infinite auspicious qualities.

विष्णुः, अनन्तकल्याणगुणपरिपूर्णः, जगज्जन्मादिकर्तृत्वात्, व्यतिरेकेण देवदत्तवत् ।

is the anumana by which the गुणपरिपूर्णत्वं of Vishnu is established.

॥ श्रीः ॥

३६८. लक्ष्मीवान्—ओं लक्ष्मीवते नमः ओं ॥

1. लक्ष्मीवान् लक्षयति पश्यति भक्तान् इति लक्ष्मीः ॥

Always Devotees are seen and looked after by Him. Hence Vishnu is called लक्ष्मीवान्.

2. विभूत्यादिः लक्ष्मीः ॥

स्वतो महत्वं तु महो विशेषप्राप्तिशक्तिता ।
विभूतिर्लक्षणोन्नाहो लक्ष्मीशब्देन भण्यते ॥ इति ब्रह्मतर्के ॥

All kinds of wealth—like money, property, fame, name, reputation, strength, valour, tejas etc., etc., are all referred to by the word विभूतिः and all are there in Mahalakshmi, so she is called लक्ष्मीः. She is bound and controlled always by Vishnu and hence He is called लक्ष्मीवान्.

3. लक्ष्मी संपत्तिः शोभा वा अस्य अस्ति इति लक्ष्मीवान् ॥

Vishnu is called लक्ष्मीवान् because all wealth are under His control and in Him. All beauty and pleasantness are in Him.

4. Vishnu is called लक्ष्मीवान् because in all places and at all times, Mahalakshmi is with Him. She is never separated from Him. The Sutra—

॥ ओं समना चासृत्युपक्रमादमृतत्वं चानुपोष्य ओं ॥ ४-२-७ ॥

where Srimad Acharya explains that Mahalakshmi is called समना—equal, because—

देशतः कालतश्च व्याप्त्या समो ना परमपुरुषो यस्याः सा समना ॥

Hence Vishnu is called लक्ष्मीवान् since She is always with Him and under His Grace.

5. Further, under the Sutra ॥ ओं अत एव प्राणः ओं ॥ 1-1-23 where it was proved that Prana sabda applies to Vishnu, but not to Sri Vayu. Srimad Acharya states in the Bhashya—

अत एव "श्रीश्च ते लक्ष्मीश्च पत्नयौ, अहोरात्रे पार्श्वे" इत्यादि तल्लिङ्गादेव ॥

The reason given is that Prana is having always day and night 'Sri' and 'Lakshmi' by His side, which is not applicable to Prana—Sri Vayu.

Hence also Vishnu is called लक्ष्मीवान्, and this "श्रीश्च ते लक्ष्मीश्च पत्नयौ" is from the authority of तैत्तिरीय उपनिषत् [आरण्यक 3-13].

॥ श्रीः ॥

३६९. समितिञ्जयः—ओं समितिञ्जयाय नमः ओं॥

1. समितिं युद्धं जयति इति समितिञ्जयः ॥

Vishnu is called समितिञ्जयः because in the war He is always victorious. Never there is defeat for Him. In Ayodhya Kanda Sri Ramachandra Prabhu is referred to as 'नाविजित्य निवर्तते' which means He would not return back to the city, without winning the war.

2. We find in Gita 1-8 as—

भवान् भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिः तथैव च ॥ ८ ॥

Here Duryodhana gives the list of main warriors on the Kaurava side. He says Acharya Drona, Bheeshmacharya, Karna are always victorious in the war. Acharya Krupa, was the brother-in-law of Dronacharya. Duryodhana gives a base to him, Kripacharya with this

adjective because he was counted in the last after Karna; thereby he should not become dejected in the war. Further, when brother-in-law is praised, there will be happiness to Drona, is the worldly sentimental factor.

This कृपाचार्यः was defeated in the war easily but by the grace of Sri Krishna, he survived. So the Sabda समितिञ्जयः to him or to anybody is only subsidiary or in an unimportant manner of denotation. Vishnu alone is समितिञ्जयः in the perfect sense. Hence He is called समितिञ्जयः

3. समितिं=सभां जयति इति समितिञ्जयः ॥

Vishnu always wins in the Sabhas, debates and discussions. Hence He is called समितिञ्जयः ॥

Sloka 39 comes to end.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३७०. विक्षरः—ओं विक्षराय नमः ओं ॥

1. विक्षरः विगतः क्षरः नाशः यस्य असौ इति ॥

Vishnu is called विक्षरः because He has no iota of destruction at any time or place.

Gita states in Verse 2-17—

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ २७ ॥

Gita Tatparya by Srimad Acharya gloriously explains the significance of the particle 'तु' in contra distinction to Jiva, because Jiva also is without destruction नाशरहितः ॥

यद्यपि नित्यत्वं जीवस्य अपि अस्ति ।

तथापि सर्वप्रकारेण अविनाशित्वं विष्णोरेव इति 'तु' शब्दः ॥

Destruction is of four kinds. They are—

(i) Temporariness (ii) Destruction of body

(iii) Suffering from grief (iv) Not perfect or complete

All these four types of destructions, are never found in Sri Hari only. Others have one or more. For example, even Goddess Mahalakshmi has one type of destruction namely अपूर्णता, tho' the other three are absent in her. In respect of Jiva, the types of destruction number two, three and four are present in him tho' the first one may be absent. Srimad Acharya quotes महावराह authority as under—

अनित्यत्वं देहहानिः निर्दुःखप्राप्तिरपूर्णता ।
1 2 3 4

नाशश्चतुर्विधः प्रोक्तः तदभावो हरेः सदा ॥

तदन्येषां तु सर्वेषां नाशाः केचित् भवन्ति हि ॥

इति महावाराहे ॥

2. विशेषेण क्षरो भक्ताभिलषित दानं यस्येति विक्षरः ॥ विशेषतः ददाति इति विरक्षः ॥

Vishnu is called विरक्षः because in Him whatever is aspired for by the devotees specially for boons are available.

3. यथोक्त—भक्तप्रणय अक्षरणात्=विक्षरः ॥

Sri Vishnu's love for the devotees never becomes less. So He is Vikshara.

|| श्रीः ||

३७१. रोहितः—ओं रोहिताय नमः ओं ||

1. रोहितो लोहितवर्णः ||

Vishnu is called रोहितः because He is of red colour. In the Roopa of Sankarshana and Parasurama Paramatma were of red colour.

2. स्वच्छन्दतया रोहितां मूर्तिं वहन् रोहितः। प्रादुर्भवति इति रोहितः ||

With all splendour, Vishnu took the avatar of 'FISH'—Matsyavatara. रोहितः=मत्स्यः [fish].

3. The colour of Vasudeva Roopa is *white* ;

The colour of Pradyumna Roopa is *yellow* ;

The colour of Aniruddha Roopa is *black* ;

The colours of Parasurama and Sankarshana are *red.*

These four colours white, yellow, black and red are only the four original colours. The other colours are only a combination of them.

Under the Sutra—|| ओं रूपोपन्यासाच्च ओं || 1-2-23 Srimad Acharya states in his Bhashya as under—

तस्य हैतस्य परमस्य नारायणस्य

चत्वारि रूपाणि शुक्लं रक्तं रौक्मं कृष्णमिति ||
1 2 3 4

Narayana had these original four colours in four roopas as वासुदेवः, प्रद्युम्नः, अनिरुद्धः and संकर्षणः.

4. Vishnu is called as 'Rohitah' being of red complexion like that of the inner side of the Lotus.

पद्मस्य गर्भाभतया रोहितः परिकीर्तितः ||

5. रोहयति अंकुरयति इति रोहितः ॥

Vishnu is called as 'Rohitah' because He is like the seed and creeper for all. Gita states in 7-10—

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥

Paramatma is the Nimitha Kārana for all and He is like the seed ; so He is called as रोहितः ॥

॥ श्रीः ॥

३७२. मार्गः—ओं मार्गाय नमः ओं ॥

1. मुमुक्षवः यं मार्गयन्ति सः मार्गः ।

Those who are desirous of obtaining Moksha, always take the route to Him.

2. परमानन्दो येन प्राप्यते सः मार्गः ॥

Vishnu is called as 'Marga' since great ananda is obtained due to Him.

3. मृगयन्ति इति मृगाः=ज्ञानिनः । तेषां अयम्=मार्गः ॥

मृगाः are called jnanins, because they search for Vishnu by doing research of Shastras.

4. मारयति गमयति च=मार्गः ॥

Vishnu is called मार्गः because He removes the linga sharira and makes the Jeeva to feel and enjoy his basic swaroopa ananda.

॥ श्रीः ॥

३७३. हेतुः—ओं हेतवे नमः ओं ॥

1. हेतुः जगत्कारणम् । सर्वजगन्निमित्तकारणत्वात् हेतुः ॥

Vishnu is called हेतुः because He is the efficient cause for all. He is not the material cause at all.

2. Vishnu is called as 'Hetuh'—the cause, because He is the cause for the realisation of their desires. He is Hetu.

॥ वांच्छितार्थ—निदानत्वात् हेतुः इति अभिधीयते ॥

3. हेतुः=सर्वस्य कारणम् ॥

Vishnu is called as 'Hetuh' because He is the cause for all.

Srimad Acharya quotes an authority from Skanda Purana in Bhagavatha Tatparya Nirnaya, under the Sloka 2-8—

"तप्तं तपो विविधलोक सिसृक्षया . . . ."
ब्रह्मणस्तपतः पूर्वं विष्णुर्जात उरुक्रमः ।
सर्वलोकहितार्थाय येन रूपं प्रकाशितं ॥
पश्च पाति सदा लोकानजितो जयतां वरः ।
तस्माद्रुद्रः समुत्पन्नः सर्वसंहारकृद्विभुः ।
एते त्रिपुरुषाः प्रोक्ताः सृष्टिस्थित्यन्तकारिणः ।
निमित्तमात्रं तौ देवौ विष्णुः **सर्वस्य कारणम्** ॥ इति स्कान्दे ॥

॥ श्रीः ॥

३७४. दामोदरः—ओं दामोदराय नमः ओं ॥

1. दामोदरः दम्यन्ते अस्मिन् इति दमः प्रलयः। दमस्य इदं दामं लयादिकं तच्च तदुदं च दामोदं तस्मिन् रमते दामोदरः ॥

Vishnu is called 'दामोदरः' because He sports at the time of pralaya in the waters.

2. दमः इन्द्रियनिग्रहः। दमस्य इमे अधिकत्वेव दामाः मुनयः, तेषां उदेनोदकेन रमते इति दामोदरः ॥

Vishnu is called दामोदरः since He sports with the Sages and Munis.

3. ददाति इति दा दानशीलाः तेभ्यः आमोदं राति ददाति इति दामोदरः ॥

Vishnu is called दामोदरः because He gives joy and delight to the charitable and dharmic persons.

4. द्यति खण्डयति इति दा दैत्याः, तेभ्यः अमोदं दुःखं राति ददाति इति दामोदरः ॥

Vishnu is called दामोदरः because He gives unhappiness to the daityas.

5. दाम उदरे यस्येति दामोदरः ॥

Vishnu is called दामोदरः because there is a fine rope in His waist.

6. उद् उत्कृष्टः अः नारायणः येषां ते उदाः जीवाः ॥

'अ' इत्युक्तः परो विष्णुः येभ्यः उच्चः स एव तत्। "ते उदाः जीवसञ्ज्ञाः स्युः" इति तैत्तिरीयभाष्य उदाहृत प्रमाणात् दामा दमयुक्ताश्च ते उदाश्च दामोदाः दामोदेषु रमते इति दामोदरः ॥

7. Srimad Acharya states in द्वादशस्तोत्रम् 5–8—

दामोदर दूरतरान्तर वन्दे ।
दारितपारगपार परस्मात् ॥ ८ ॥

Oh! Damodara Murthy, You are supreme of all uttamas. By the strength of supreme jnanam and strength, kindly see that the samsara is crossed over by us. You are the shelter for the Mukthas also.

8. In the case of **अधिकमास समयी** while **अपूपदान** is made the following Bhagavad roopas have to be meditated upon. They are—

विष्णुं जिष्णुं महाविष्णुं
1 2 3
हरिं कृष्णं अधोक्षजम् ।
4 5 6
केशवं माधवं रामं
7 8 9
अच्युतं पुरुषोत्तमम् ॥
10 11
गोविन्दं वामनं श्रीशं श्रीकंठं विश्वसाक्षिणम् ।
12 13 14 15 16
नारायणं मधुरिपुं अनिरुद्धं त्रिविक्रमम् ।
17 18 19 20
वासुदेवं जगद्योनिं अनन्तं शेषशायिनम् ।
21 22 23 24
संकर्षणं च प्रद्युम्नं दैत्यारिं विश्वतोमुखम् ।
25 26 27 28
जनार्दनं धरावासं **दामोदरं** अघार्दनम् ।
29 30 31 32
श्रीपतिं च त्रयस्त्रिंशत् उद्दिश्य प्रतिनामभिः ॥
33
मन्त्रैरेतैश्च यो दद्यात् त्रयास्त्रिंशदपूपकम् ।
प्राप्नोति विपुलां साक्षीं पुत्रपौत्रादिसंततिम् ॥

॥ श्रीः ॥

३७५. सहः—ओं सहाय नमः ओं ॥

1. सर्वान् अभिभवति क्षमते इति सहः ॥

Vishnu is called सहः because He excuses all the devotees of their faults.

2. सर्वं सहते इति सहः ॥

Vishnu is called सहः because He tolerates everything and He is the very incarnation of patience. He has the capacity to do, undo and alternatively do anything as He likes. But still He does activities only in par with what the Vedas say about Him. He is very tolerant because His abilities and capacities are very vast and Agamas cover only a very small fraction. But yet He is satisfied with the devotees if they meditate on such knowledge.

3. Vishnu's tolerance or patience can be seen and appreciated when He came as an Emissary to the Sabha of the King Dhritharashtra. Duryodhana and all other brothers insulted Him in many ways. But He was 'सहः' and so He was patient.

4. There is no one who can be so tolerant as Vishnu and hence He is rightly called as 'सहः' He is the only person who can do, undo or alternatively do anything as He desires. Upanishad says—

   कर्तुं अकर्तुं अन्यथा कर्तुं समर्थः ॥

   Still He confines all His activities within the scope of the Vedas only. Vedas, tho' they are infinite, can only cover a very small fraction—negligible of His Mahimas. They cannot even cover fully the mahimas available at

the last tip of the nail of the last small finger in His Pada.

But still such great unique Vishnu does all His activities within such parameters of the Vedas. So who can be more सहः than He? None. This tolerance mentioned in this name सहः should always be meditated so that one can shed tears of joy, love and reverence towards Vishnu.

॥ श्रीः ॥

३७६. महीधरः—ओं महीधराय नमः ओं ॥

1. धरति इति धरो मह्या धरो महीधरः ॥

Vishnu is the Protector and supporter of the Earth and so He is called as 'महीधरः'।

2. Vishnu is called as 'Mahee-Dharah' because He takes Avataras and destroys the burden on the Earth and so He is called '**महीधरः**'।

भूभारनाशनेन ज्या–धरणात् धरणीधरः=महीधरः ।

3. The classical Verse in Bhagavad Gita 7–7 states—

मत्तः परतरं नान्यत् किञ्चित् अस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

Paramatma Vishnu is the support and protector of the Earth which is made up of chetanas and achetanas.

4. मह्याः वराह रूपेण पृथिव्याः धरः इति महीधरः ॥

Vishnu bears the entire Jagat (Earth) in the Roopa of Varaha and so He is called as **महीधरः**।

5. Vishnu is the support of all the worlds, like Swarga, Bhooloka etc. This is brought out in the Sutra 1–3–1—

॥ ओं द्युभ्वाद्यायतनं स्वशब्दात् ओं ॥

The abode of heavens etc., is Brahman only from the use of the word, which is restricted to Vishnu alone.

॥ श्रीः ॥

३७७. महाभागः—ओं महाभागाय नमः ओं ॥

1. महान् भागो भाग्यं अस्येति महाभागः ॥

Vishnu is called महाभागः because He is with great fortune always.

2. महान् यज्ञभागो अस्येति महाभागः ॥

Vishnu is called महाभागः because His participation and part is very great in all yagyas and yagas.

3. भगा ऐश्वर्यादि षड्गुणाः तेषां आधारत्वेन अयं भागो महांश्चासौ भागश्चेति महाभागः ॥

Vishnu is called महाभागः because He is great and He is the support of the six qualities like 'Knowledge, Strength, Veerya, Wealth, Tejas, Reputation'.

4. महतीं भां गच्छति इति महाभागः ॥

Vishnu is called महाभागः because He has greatest light and brightness.

5. Vishnu is called महाभागः since great Mahans like Chaturmukha Brahma and others got their reputation from Him.

6. महान् भागः=अंशः यस्य सः महाभागः ॥

Vishnu is there in the Avatharas by one Amsha of Moola Roopa and both are full and complete.

विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् ॥ इति स्मृतेः ॥

॥ श्रीः ॥

३७८. वेगवान्—ओं वेगवते नमः ओं ॥

1. वेगो जवः तद्वान् वेगवान् ॥

Vishnu is called वेगवान् because He goes with speed.

2. ईशावास्योपनिषत् states in the mantra 4 :

अनेजदेकं मनसो जवीयो ।
नैनद्देवा आप्नुवन् पूर्वमर्षत् ।

मनसः जवीयः ॥ Lord Vishnu is faster than the Mind, which is known for the fastest travel.

3. गजेन्द्रादि भक्तरक्षणे वेगोऽस्यास्तीति वेगवान् ॥

Vishnu is called वेगवान् because He is very fast and comes with great speed to save devotees like Gajendra and other devotees.

4. Tho' Sri Vishnu, when He took Avatar as Sri Krishna, was exhibiting human qualities, still He is quick in manifesting His irresistible Supreme Sovereignty. He is Vegavan (like showing the entire Universe in His small mouth to Yashoda Devi).

दुर्वार—परमैश्वर्य—प्रसरत्वात् विशेषतः ।
मनुष्यधर्मबाल्येऽपि वेगवान् इति शब्द्यते ॥

॥ श्रीः ॥

३७९. अमिताशनः—ओं अमिताशनाय नमः ओं ॥

1. मितं अश्नाति इति मिताशनः ; सः न भवति इति अमिताशनः ॥

Eating limited and fixed quantity is called मिताशनः। Vishnu is not like that. Hence He is called अमिताशनः॥

2. प्रळये सर्वं अश्नाति इति अमिताशनः ॥

At the time of Pralaya, Vishnu swallows all and every thing. Hence He is called अमिताशनः।

In the Sutra ओं अत्ता चराचरग्रहणात् ओं ॥ 1–2–9, Srimad Acharya states in the Bhashya :

स्रष्टा पाता तथैवात्ता निखिलस्यैक एव तु ।
वासुदेवः परः पुंसामितरेऽल्पस्य वा न वा ॥ इति स्कान्दे ॥
निखिलस्य अत्ता एक एव तु—सः विष्णुः ।

Vishnu alone is the consumer of all and every thing. Hence He is called 'अमिताशनः'।

3. अमितं जीवैः अननुभूतं (सारभूतं) अशनम् अस्य इति= अमिताशनः ॥

Vishnu is called अमिताशनः because He cousumes the quintessence of every thing which cannot be done by the Jeevas.

4. Narayana Adhyatma says—

पूर्णानन्दोऽपि भगवान् क्रीडया भुंक्त एव तु ॥
इति नारायणाऽध्यात्मे ॥

Tho' Vishnu is complete with ananda, still He eats as a sport only.

5. अपरिमितं गोपैः इन्द्राय परिकल्पितम् अशनम् अस्येति। तस्मिन् विस्मिता हि गोपाः तम् अतिशशङ्किरे ॥

Hence He is called as 'Amithashanah'—the Voracious Eater.

He swallowed all the unlimited food hoarded by the cowherds for the worship of Indra. The cowherds who saw it were struck with wonder and began to entertain doubts, if He was an ordinary human being, it could not be possible to do and enquired as to Who He is?

इन्द्राय कल्पितं गोपैः अमितं च अशनं स्वयम्।
भुक्तवान् यश्च निःशेषं प्रोच्यते सः 'अमिताशनः'

Sloka 40 comes to an end.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३८०. उद्भवः क्षोभणः—

ओं उद्भव क्षोभणाय नमः ओं ॥

1· उद्गतः भवः यस्मात् उद्भवः।
उत्कृष्टः पार्वत्यादिभ्यः भवः येन इति॥
उद्गतो भवात् संसारात् इति॥
प्रकृतिपुरुष क्षोभकत्वात्=क्षोभणः॥

Vishnu is called 'उद्भवः क्षोभणः' because He is far above Samsara. For creation, He takes into account Matter and Purusha to do anugraha to them.

2. जगत् उद्भवत्यस्मादिति उद्भवः॥
उद्गतः भवः संसारः यस्मात् इति॥
सर्गकाले=सृष्टिकाले प्रकृतिपुरुषक्षोभकत्वात् क्षोभणः॥

प्रकृतिं पुरुषं चैव प्रविश्य पुरुषोत्तमः ।

क्षोभयामास भगवान् सृष्ट्यर्थं जगतो विभुः ॥ इति कौर्मे ॥

The Koorma Purana states, that Sri Hari Bhagawan enters the matter and purusha for the purposes of creation and there He does all the work and shines there.

So He is called '**उद्भवक्षोभणः**' who is Lord Vishnu.

3. **उद्भवति प्रपंचः इति उद्भवः। क्षोभयति इति क्षोभणः ॥**

प्रकृतिं पुरुषं चैव प्रविश्य आत्मेच्छया हरिः ।

क्षोभयामास भगवान् सर्गकाले ॥ इति विष्णुपुराणे ।

The Vishnu Purana also states that Vishnu is '**उद्भवक्षोभणः**' because, He enters the Matter and Purusha at the time of creation, as per His will and desire. Brings them safety and beauty.

4. Vishnu is called as 'ud-bhavah' because He cuts the bondage of Samsara of those who bind Him by devotion. In the case of Yashoda, she bound Sri Krishna with rope—Sutra. Like this when she did with Bhakti, He released her from Samsara.

Like this, the devotee who binds by Sutra, which means by reading the 564 Sutras of Sri Badarayana, and the works of Srimad Acharya thereon, namely Brahma Sutra Bhashya, Anuvyakhyana, Nyaya Vivaranam and Anu Bhashya and the commentaries thereon like Sudha, and binds Him with love, respect, regard and reverence, He releases them from Samsara and so Vishnu is called as '**उद्भवः**'.

॥ श्रीः ॥

३८१. देवः—ओं देवाय नमः ओं ॥

1. **सृष्टयादि क्रीडादिमान् देवः ॥**

Vishnu is called 'Deva' because He creates, protects, destroys and gives all other activities to all as per their status.

दीव्यति क्रीडते इति देवः ॥ 'दिवि'—क्रीडायां इति धातोः ॥ which means He creates etc. as explained in the Sutra **ओं जन्माद्यस्य यतः ओं ॥**

2. In Srimad Bhagavatha 1-8-12, Queen Kunti praises the Lord as—

पाहि पाहि महायोगिन् **देवदेव** जगत्पते ।

नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् ॥ १२ ॥

She cries to Lord Krishna to protect the garbha in Uttara Devi and calls Him as 'Deva' 'Deva'—twice. **आदरात् अभ्यासः**—If there is repetition then it is due to 'great respect' or 'covetable nature' only. He is Vishnu only.

3. In Srimad Bhagavatham 1-9-31, Great Bheeshma Acharya praises Lord Krishna—

स देवदेवो भगवान्प्रतीक्षतां
कलेवरं यावदिदं हिनोम्यहम् ॥
प्रसन्नहासारुणलोचनोल्लस-
न्मुखाम्बुजो ध्यानपथश्चतुर्भुजः ॥ ३१ ॥

Bheeshmacharya also calls Lord Krishna as '**देवदेव**' with great respect, regard and reverence. He meditates on this Lord who is with four shoulders having Conch, Mace, Chakra and Padma.

4. Out of the thirty-seven works of Srimad Acharya, which are unique and unparallel in all respects and has no comparison at all, the first and foremost work is 'Gita Bhashya'. The very first word used by him, about Paramatma Sri Vishnu is only **'देव'**. The mangala-charana runs thus—

देवं नारायणं नत्वा सर्वदोषविवर्जितम् ।
परिपूर्णं गुरुंश्चान् गीतार्थं वक्ष्यामि लेशतः ॥

Narayana alone is Deva in the strict sense and in the most important sense, since He alone is the Creator etc. possessing the main Eight attributes in abundance.

5. Paingi Sruti states—

सर्वोत्कर्षे **देवदेवस्य** विष्णोः
महातात्पर्यं नैव चान्यत्र सत्यम् ।
अवान्तरं तत्परत्वं तदन्यत
सर्वागमानां पुरुषार्थः ततोऽत ॥ इति पैङ्गीश्रुतिः ॥

All the Scriptures have as their supreme purport the greatness of Vishnu—the God of gods over all else. The Sruti itself states that He is **देव** of **देवाः** । Hence Vishnu is Mukhya Deva and all others are only in the subsidiary sense called as 'Deva'.

6. Under Sutra Bhashya **ओं लोकवत्तु लीलाकैवल्यम् ओं** ॥ 2-1-34 Srimad Acharya has cited Mandukya Upanishad mantra as—

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्य एष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥ १५ ॥

Regarding the purposes of creation, views like these are kept forward :

(i) Creation is for enjoyment—भोगार्थम्

(ii) Creation is a sport—क्रीडार्थम्

(iii) TO CREATE IS the very Nature of *God*— देवस्यैष स्वभावः ॥

It is His very nature of 'DEVA'—Vishnu to do like that and help us all.

॥ श्रीः ॥

३८२. श्रीगर्भः—ओं श्रीगर्भाय नमः ओं ॥

1. श्रियो गर्भो यस्मात् इति श्रीगर्भः ॥

For Mahalakshmi, the garbha happens due to Sri Vishnu and so He is called as 'Sri Garbhah'.

Bhagavad Gita states in 14–3 :

मम योनिः महत्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
भारत महत्ब्रह्म मम योनिः ॥

Oh! Arjuna, born in the clan of Bharatha, this Mahalakshmi is My wife.

तस्मिन् गर्भं ददामि=In Her, I keep the seed of Garbha. That means in the Belly of the Lord all Jeevarasis are there with the 24 Tatwas. They are placed by Him in the stomach of Mahalakshmi. Then from Her, all the Jeevas including Chaturmukha Brahma and others take birth with dehas. The Sutra ओं ज्ञोऽत एव ओं ॥ 2–3–18 explains this.

॥ श्रीः ॥

३८३. परमेश्वरः—ओं परमेश्वराय नमः ओं ॥

1. परमश्चासौ ईश्वरश्च परमेश्वरः ॥

Vishnu is called परमेश्वरः because He is Sarvottama and has the capacity to rule over the entire Universe.

2. पातीति पः पश्चासौ रमेश्वरश्चेति परमेश्वरः ॥

Vishnu is called परमेश्वरः because He protects all and He is the husband and Lord of Goddess Mahalakshmi.

3. उत्कृष्टश्चासौ ईशनशीलश्चेति परमेश्वरः ॥

Vishnu is called परमेश्वरः because He is the most supreme and He is the Master of all the Universe.

4. Under षट्प्रश्नोपनिषत् 3rd मन्त्र, Sage Pippalada replies to the sage-pupil Kabandhi as :

प्रजाकामो ह वै प्रजापति सः तपोऽतप्यत ॥

Sri Jayathirtha states: प्रजापतिः stands for परमेश्वरः—प्रजानां ब्रह्मादीनां पतिः पालकः। Vishnu is called परमेश्वरः because He protects Chaturmukha Brahma and other great devatas.

5. Sri Jayathirtha in his Nyaya Sudha states : [This should be remembered by everyone when we hear the sabda परमेश्वरः]

परमेश्वर भक्तिः नाम—

(a) निरवधिक अनन्त अनवद्य कल्याण गुणत्व ज्ञानपूर्वकम्

(b) स्वात्मात्मीय समस्त वस्तुभ्यः अनेक गुणाधिकः,

(c) अन्तराय सहस्रेणापि अप्रतिबद्धः,

(d) निरन्तर प्रेमप्रवाहः इति।

Devotion towards **परमेश्वरः श्री विष्णुः** means :—

(a) He is having infinite auspicious attributes and without any defects whatsoever, and having so understood ;

(b) Knowing that He is infinite times more dear and near to one, than all the things belonging to him ;

(c) Even tho' multitude of hurdles come in the way, still

(d) having permanent love and respect for Him.

6. In Gita 5–18, the Verse runs thus :

विद्या विनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

The quiz in this sloka is brought out in the Bhashya as :—

परमेश्वर स्वरूपाणां सर्वत्र साम्यदर्शने ।
च अपरोक्षज्ञानसाधनं इति आशयवान् आह— विद्येति ॥

Hence in Vishnu, Who is **परमेश्वरः** there is absolutely no iota of difference wherever He resides.

7. Srimad Acharya in Sutra Bhashya under the aphorism 3–2–3 which runs as :

॥ ओं मायामात्रं तु कात्स्न्र्येनानभिव्यक्तस्वरूपत्वात् ओं ॥

cites Brahmanda Purana as :

मनोगतांस्तु संस्कारान्स्वेच्छया **परमेश्वरः** ।
प्रदर्शयति जीवाय स स्वप्नः इति गीयते ॥

'Dream' means Parameswara shows the remembrances of his (Jeeva's) mind which were eternal in his minds for many earlier births. Paramatma brings few of the same, as per His desire.

8. Under the Sutra ओं प्रकाशवच्चावैशेष्यम् ओं 3-2-25, Srimad Acharya states in Bhashya from Garuda Purana as—

स्थूलसूक्ष्मविशेषोऽत्र न क्वचित् **परमेश्वरे** ।

सर्वत्र एकप्रकारोऽसौ सर्वरूपेषु अजः यतः ॥ इति च गारुडे ॥

There is no difference between the gross and subtle bodies in the case of Parameswara—Sri Vishnu. In all places, it is the same and is one of order only in all roopas.

9. Gita Verse 6–29 runs thus—

सर्वभूतस्थं आत्मानं सर्वभूतानि च आत्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

सर्वत्र समदर्शनः, योग युक्त आत्मा, आत्मानं सर्वभूतस्थं, सर्वभूतानि च, आत्मनि ईक्षते ॥

That person who sees the Paramatma residing in Chaturmukha Brahma and also in the insignificant Jeeva as equal in all respects and having the mind of meditation, sees all the abode of Paramatma. Under Bhashya, Srimad Acharya states—

सर्वभूतस्थं आत्मानं **परमेश्वरम्** ।

सर्वभूतानि च आत्मनि **परमेश्वरे** ।

तं च **परमेश्वरं** ब्रह्मतृणादौ ऐश्वर्यादिना साम्येन पश्यति ॥

10. Gita in 11–3 states—

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

परमेश्वरः means the Supreme Eswara—the Supreme Lord of all. Lord Krishna has infinite amsas and in that in one अंश, He has pervaded the entire universe. **एकांशेन स्थितो जगत्**—Hence He is **परमेश्वरः** ।

॥ श्रीः ॥

३८४. करणं—ओं करणाय नमः ओं ॥

1. करेण सुखं बलं वा यस्य तत् करणम् ॥

Vishnu is called '**करणं**' because in His Hands, Happiness or Strength is there.

करे णः इति करणः, तं=करणं ॥

णो=बलं णश्च निर्वृति वाचकः इति ॥

2. This strength of Sri Vishnu can be understood by seeing the story of Ramayana while Sri Raghava—Vishnu took up the Pinakini bow by left hand with smiling face and without any strain tied the thread to it. 4–24.

तथेति चोक्तो मुनिना स किंकरै-
रनन्तभोगोपममाश्वथानयत् ।
समीक्ष्य **तद्वामकरेण** राघवः
सलीलमुद्धृत्य हसन्नपूरयत् ॥ २४ ॥

When the Munis assembled approved the programme of the King Janaka, the divine bow which was like Sesha's body was brought to the sabha quickly.

Sri Rama saw that and lifted without any effort at all by His left hand easily and smiled.

This is the strength exhibited by the holy and divine Hand of Sri Rama, Who is Vishnu.

Hence Sri Vishnu is called '**करणं**'।

3. Again in Mahabharatha Tatparya Nirnaya 10–15 runs thus :

स तत्पिबन्कण्ठगतेन तेन
निपातितो मूर्च्छित आशु रुद्रः ।

हरेः करस्पर्शबलात्स संज्ञा-
मवाप नीलोऽस्य गलस्तदाऽसीत् ॥ १५ ॥

This brings the glory and the pavitra nature of God's Hands. They touched the neck of Rudra. At once he regained consciousness. He was more happy than before. The effect of the poison totally went off. The happiness of the touch of the Lord's hands were bringing the happiness in Moksha to Rudra.

Sri Vishnu's करः—Hand is capable of bringing so much happiness which none can even visualise.

Hence He is called करणं।

4. Sri Krishna took some beaten rice from His devotee Kuchela. Then again, Sri Krishna wished to eat such beaten rice once more. At that time, Rukmini caught hold of His Hand with large love and reverence. The main and pertinent reason for this, is that Lord Sri Krishna who is Sarvajnya did so, *only to provide an opportunity to His devotee Rukmini to touch Him*. Other explanation may not be sound and suitable to Sastras. His Hand—करः is capable of bringing so much happiness to Samanā—Rukmini.

5. Similar is the case when Sri Bheemasena proceeded towards King Dhritarashtra when He knew fully well that his paternal uncle would try to crush him, but would fail. None other than Sri Krishna caught hold of Sri Bheemasena and pushed the steel figure of him to the King. That करणं was coveted by Sri Bheema.

॥ श्रीः ॥

३८५. कारणं—ओं कारणाय नमः ओं ॥

1. कार्यते जगत् अनेन इति कारणम् ॥

Vishnu is called '**कारणं**' because by Him, the world is created and activities are happening in the world.

2. कं=जलं, अरणं=आश्रयः यस्य, सः कारणं ॥

Vishnu is called '**कारणं**' because He takes bed on the waters of Pralaya.

3. कयोः=वायुः ब्रह्मणो, अरणं=आश्रयं इति ॥

Vishnu is called '**कारणं**' because He is the direct shelter or support for Sri Vayu and Sri Chaturmukha Brahma.

4. Under Gita 9–19, it is stated as—

तपाम्यहमहम् वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

अहं सत् च असत् च । Lord Krishna says that He is 'Sat' which means all 'Karyas'. **अहं असत् च** which 'Asat' means all '*Karanas*'.

सत् कार्यम् । **असत् कारणम्** । Says in the Bhashya on **गीता** by Srimad Acharya.

He also cites an authority from Mahabharatha to show that **सत्** is **कार्यम्** and **असत्** is **कारणम्** and both denote Paramatma.

सत् अभिव्यक्तरूपत्वात् कार्यं इत्युच्यते बुधैः ।
असत् अव्यक्तरूपत्वात् **कारणं** चापि शब्दितम् ॥

इति हि अभिधानम् ॥

'असच्च सच्चैव च यद् विश्वं सदसतः परम्' इति च भारते ॥

The world partakes of the nature of Sat-effect and Asat-cause in the sense defined. The Lord is, therefore, above and beyond these two states of finite life.

This 'Sat' is under His control. Hence also Vishnu is called as 'कारणम्'।

5. Further, under the Sutra—

॥ओं कारणत्वेन च आकाशादिषु यथा व्यपदिष्टोक्तेः ओं ॥१-४-१५॥

it is proved that Vishnu in Akasa is proved to be the 'cause' as well as 'effect'. An objection may be drawn that Paramatma has no birth like others. The answer is given by stating that when Akasa is born out of the grace of Him, the Bhagavad Roopa visible in it, becomes patent and this is called **सृष्टिः** to Him.

In Bhashya, Srimad Acharya clearly states that—

आकाशादिषु अवान्तरकारणत्वेन स एव स्थितः।

Vishnu alone is the cause and also intermediatory cause also.

Hence Vishnu is called '**कारणम्**'।

6. Vishnu is called as 'Karanam' because He causes others to act. It is only Sri Vishnu makes all endowed with those organs of sense and action do their respective acts.

जीवानां चक्षुरादीन् यो हेतून् कारयतीति सः। प्रोच्यते **कारणम्** ॥

॥ श्रीः ॥

३८६. कर्ता—ओं कर्त्रे नमः ओं ॥

1. करोति सर्वं इति कर्ता ॥

Vishnu is called '**कर्ता**' because He does all. In Dwadasa Stotra, Srimad Acharya states in 2-5:

वशी वशे न कस्यापि योऽजितो विजिताखिलः ।
सर्वकर्ता न क्रियते तन्नमामि रमापतिं ॥ ५ ॥
सर्वकर्ता=सर्वस्य जगतः स्रष्टा ॥

Vishnu is the Creator of all. Hence He is 'कर्ता'।

2. कृती छेदने इति धातोः—कर्ता=छेदन कर्ता ॥

Vishnu is called 'कर्ता' since He cuts off and destroys the bondage which is there for time immemorial to Jivas. He cuts off the bondage of samsara. Hence He is called 'कर्ता'

3. करोति कारयति इति कर्ता ॥

Vishnu is called Kartha because He does all and gets them done also from others as per His Will and Desire.

4. Gita 5-19 states—

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफल संयोगं स्वभावस्तु प्रवर्तते ॥

This denies the doership to Jiva and establishes that Vishnu alone is the 'doer'—'कर्ता' [which means, He alone is the independent doer.]

5. In Anuvyakhyana Srimad Acharya states in the Verse 576—

कर्तृत्वं यस्य तस्यैव भोक्तृत्वं उपलभ्यते ॥

which means where there is 'Doership' there only will be 'enjoyment'. Admittedly सर्वभोक्ता is Vishnu, which we find in the Sutra—ओं अत्ता चराचरग्रहणात् ओं 1-2-9. Hence He is alone 'सर्वकर्ता' and in turn 'कर्ता'। Hence Vishnu is 'कर्ता'।

6. Further, to be a 'कर्ता' in the real and true sense, He should be an independent doer. Then 'doership' कर्तृत्वं

will fit in the proper sense. Such doership is only in Vishnu.

Sutra ओं कर्ता शास्त्रार्थवत्वात् ओं ॥ २-३-३३ ॥ establishes that Jiva is kartha, but only in the dependent and secondary sense. Srimad Acharya beautifully states that जीवोऽपि कर्ता, which means जीवः कर्ता न, परन्तु जीवः अपि कर्ता, which means Jiva is only a dependent doer, but is never independent. Even the 'doership' quality that the Jiva gets as the dependent one, is only out of His mercy, the main 'कर्ता।

Paingi Sruti states—

कर्तृत्वं करणत्वं च स्वभावश्चेतना धृतिः।
यत्प्रसादादिमे सन्ति न सन्ति यदुपेक्षया ॥ इति

7. In Mahabharath Tatparya Nirnaya in 22–69, Draupadi advises the King Dharmaraja—

कर्ता च सर्वजगतः सुखदुःखयोर्हि।
नारायणः तदनुदत्तमिहास्य सर्वम् ॥

Narayana is the doer of all actions. He is the real motivator of all actions for all.

8. Sri Bheemasena states in the Verse 22-77—

राजन् विष्णुः सर्वकर्ता न चान्यः।
तत्तन्नमेवान्यदसौ स्वतन्त्रः ॥

Oh King Dharmaraja, Vishnu alone is all doer, independent doer of all. He is independent in all respects. [Still Jiva under Him, is the dependent doer only]. Hence Vishnu is 'कर्ता'

॥ श्रीः ॥

३८७. विकर्ता—ओं विकर्त्रे नमः ओं ॥

1. विविधं करोति इति=विकर्ता ॥

Vishnu is called 'विकर्ता' because He does in million and million of ways; in infinite ways and manner.

Srimad Acharya states in Dwadasa Stotra : 4–3—

बहुचित्रजगत् बहुधाकरणात्
परशक्तिरनंत गुणः परमः ।
सुखरूपममुष्य पदं परमं
स्मरतस्तु भविष्यति तत्सततम् ॥ ३ ॥

Lord Vishnu creates the universe in several forms which are not seen, heard or known earlier. That Hari is having distinctive and unique qualities and is Supreme and He is having infinite good qualities. Hence He is 'विकर्ता' as stated above.

2. विगतः कर्ता यस्य इति=विकर्ता ॥

Vishnu by His grace frees from sins. Hence He is called 'विगतः'।

3. विकर्ता='वि' पक्षिगरुडः, तस्य कर्ता इति ॥

Vishnu is called विकर्ता because He is the Creator of the divine bird King Garuda.

॥ श्रीः ॥

३८८. गहनः—ओं गहनाय नमः ओं ॥

1. गहनः=गभीरः ॥

Vishnu is called 'गहनः' because He is with great and unfathomable depth in all respects.

2. गहनः=गभीरः ॥

Vishnu is called 'गहनः' because He is with full majesty and dignity.

3. केनापि ज्ञातुं अशक्यत्वात् गहनः ॥

Vishnu is called 'गहनः' because He cannot be known by anyone fully and completely.

4. Under Kataka Upanishad Second Valli 25th Mantra states—

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

For Vishnu, Kshatriya and Brahmana are food, and death God Yama is the sauce. Who really knows, where and how He is?

The answer is nobody knows fully including Mahalakshmi.

Here Sri Sri Vedesha Tirtha Swamiji in his commentary has given a fine note bringing the glory of Sri Chaturmukha Brahma Tatwa.

कः=चतुर्मुखः एव इत्था वेदोक्तप्रकारेण तं वेद । यत्र के ब्रह्मणि च परमात्मा तिष्ठति नियामकतया सः इति अन्वयः ॥

which means Chaturmukha Brahma understands Him very well compared to other lower gods, as enunciated in all the Vedas. Like him, others cannot understand Him.

5. Gita states in 7-26—

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

Lord Krishna tells Arjuna that He is aware of all the past, present and future in full in all aspects. *But None knows completely*. मां तु कश्चन न वेद । This is because He is 'गहनः'

6. Again Gita states in 2–29—

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

However much heard about Him, or read about Him for Yugas and Yugas, still He cannot be *fully* known by anyone.

7. In Nyayasudha, glorious Sri Jayathirtha Swami gives the quintessence of all Vedas in five unique, inimitable sentences. The third one being—

तत्र कानिचित् अति **गहन**ता ज्ञापनाय वाङ्मनसागोचरत्वाकरेण ॥

Some texts in order to emphasise *His Depth* in all respects, state that He cannot be reached by speech, mind and so on. For example, as stated in "**यतो वाचो निवर्तन्ते अप्राप्य मनसा सह**" and so on.

So Vishnu is '**गहनः**'।

॥ श्रीः ॥

३८९. गुहः—ओं गुहाय नमः ओं ॥

1. आवृणोति स्वरूपं इति=गुहः ॥

Vishnu is called '**गुहः**' because He hides His swaroopa by His power and capacity.

Gita states in 7–25 :

नाहं प्रकाशः सर्वस्य योगमाया समावृतः ।
मूढोयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

'Arjuna ! I am not available in full form to anyone. They do not understand ME. I am enveloped by My own desire and capacity and status quo. People do not understand ME as not being born like the ordinary souls and not destructible in any form. They are ignorant.' says Lord Krishna. The essence is, Krishna says, that He is '**गुहः**'।

2. प्राणिनां ज्ञानं गूहयति इति=गुहः ॥

Vishnu is called 'गुहः' because He hides the knowledge of the Creatures. [That means जीवाच्छादिका—that layer which hides the Jiva from knowing His real swaroopa, is under His control and mandate.]

3. गूहते स्वरूपं मायया इति गुहः ॥

Vishnu is called 'गुहः' because He hides His swaroopa by His Will and Desire.

4. Vishnu is called as 'गुहः' because He is the saviour of all.

रक्षतीति गुहः स्मृतः ॥

Vishnu retains the portfolio with Him always. In the case of सृष्टि, He creates Chaturmukha Brahma and then remains in him and continues the job of creative activity.

स ब्रह्मणा विसृजति स रुद्रेण विलापयति ।
सोनुत्पत्तिरलय एक एव हरिः परानन्दः ॥ इति महोपनिषत् ॥

This has been established in the Sutras :—

ओं तदभिध्यानादेव तु तल्लिङ्गात् सः ओं ॥ २-३-१३

and in

ओं विपर्ययेण तु क्रमोऽत उपपद्यते च ओं ॥ २-३-१४

But in the case of 'रक्षण'—protection He has not done so. This is because Mahalakshmi is always with Him. 'समला' and She has to be protected which cannot be done, sitting in a devata lower to Her. So He sits in Himself as 'गुहः' and protects Her and all.

Sloka 41 comes to an end

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३९०. व्यवसायः—ओं व्यवसाय नमः ओं ॥

1. विशिष्टज्ञानरूपत्वाद्=व्यवसायः ॥

Vishnu is called 'व्यवसायः' since He has wonderful and complete truthful knowledge.

2. विशिष्टोत्साह सारत्वात् व्यवसायः ॥

Vishnu is called 'व्यवसायः' since He is the fine essence or the quintessence of all zeal and enthusiasm.

3. व्यवसायः निश्चयः तद्वान्=व्यवसायः ॥

Vishnu is called 'व्यवसायः' because He has definite knowledge as His swaroopa.

4. व्यवसायः निश्चयः तद्रूपः=व्यवसायः ॥

Vishnu is known as 'व्यवसायः' because He has definite and determined roopa.

5. व्यवस्यति सर्वं निश्चिनोति इति=व्यवसायः ॥

Vishnu is called 'व्यवसायः' because He determines all or makes everything sure.

6. Lord Krishna tells Arjuna in Gita *2-41*:

व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन ।
बहुशाखाः ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥

The words that are supported by unimpeachable authorities (like Vedas etc.) are only one. Whereas those which are not supported by authorities are many and of various kinds. They do not determine the truth.

Krishna is **व्यवसायः** because He can alone settle this **व्यवसायात्मिका बुद्धिः** correctly and completely.

7. The Sutra 1-1-10 ओं गतिसामान्यात् ओं ॥ 'On account of the Uniformity of views conveyed by all the texts.'

न च कासुचित् शाखासु अन्यथा उच्यते।

And in no part of Scriptures anything to the contrary is said:

सर्वे वेदाः युक्तयः सुप्रमाणाः ब्राह्मं ज्ञानं परमं तु एकमेव। प्रकाशयन्ते न विरोधः कुतश्चित् वेदेषु सर्वेषु तथा इतिहासे॥ इति पैंगिश्रुतेः गतेः ज्ञानस्य साम्यमेव॥

As Paingi Sruti says:—

All Scriptures and all accurate and true reasoning produce only one kind of high perception, that is, that of Brahma. Hence there is no occasion whatsoever for contradiction in the whole body of scriptural texts, as well as in the ithihasa. There is but the Uniformity of the knowledge produced.

Like this Sri Vishnu is the One settled as 'Sarvajnya, Swatantra' by all Agamas. Hence He is called as व्यवसायः।

॥ श्रीः ॥

३९१. व्यवस्थानः—ओं व्यवस्थानाय नमः ओं ॥

1. सर्वधर्म व्यवस्थापकत्वाद् व्यवस्थानः ॥

Vishnu is called 'व्यवस्थानः' because He settles all dharmas and codifies the same.

2. विविधा अवस्था जाग्रत्स्वप्नसुषुप्त्याद्या नयति इति व्यवस्थानः ॥

Vishnu is called 'व्यवस्थानः' because He, in different positions at the time of waking state, dream state and sound sleep state, leads all as per their respective status.

3. Time which is the root of all the mutations in the world and which is divided into 'Kala', 'Muhurta' etc., has its base only in Bhagawan. So He is 'Vyavasthana.

कला—मुहूर्तादिमयो ध्रुवे कालोऽवतिष्ठते ।

यस्मात् तस्मात् व्यवस्थानः ह्यष्टार्णः स्थानदो मनुः ॥

॥ श्रीः ॥

३९२. संस्थानः—ओं संस्थानाय नमः ओं ॥

1. संस्थानः सम्यक् तिष्ठन्ति इति संस्थाः अनस्य इमे आनाः, संस्था आना यस्मात् सः इति संस्थानः ॥

2. जगदत्र स्थितं दृश्यते इति संस्थानः ॥

3. Paramatma is called as 'Samsthānah' because He is the final end. Everything has its ultimate end only in Vishnu.

ध्रुवे समाप्यते सर्वमिति 'संस्थान' उच्यते ॥

॥ श्रीः ॥

३९३. स्थानदः—ओं स्थानदाय नमः ओं ॥

1. भक्तेभ्यः वैकुण्ठादिस्थानं ददाति इति=स्थानदः ॥

Vishnu is called 'स्थानदः' because He gives the position to the devotees residing in Vaikuntha.

2. अयोग्यानां स्थानं द्यति खण्डयति इति=स्थानदः ॥

स्थानदः is the name of Vishnu, because for the wicked and bad people, He deprives the position to them.

3. अधिकारि योग्यतानुगुणं स्थानं ददाति इति=स्थानदः ॥

Vishnu is called 'स्थानदः' because He gives the correct and proper position to all as per their status inherent in them.

4. Vishnu is called as 'Sthānadah' because He is the Giver of the Supreme abode.

स एव परमाकाश प्राप्तौ हेतुत्वतः सदा।
प्रोच्यते स्थानदः इति सप्तार्णो मनुनायकः॥

॥ श्रीः ॥

३९४. ध्रुवः—ओं ध्रुवाय नमः ओं॥

1. अविनाशित्वात् ध्रुवः॥

Vishnu is called 'ध्रुवः, because He has no destruction at all of any type at all.

Bhagavad Gita says in 2-17 as :—

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति॥ १७॥

The destruction is of four kinds:

(i) non-permanent,
(ii) loss of body,
(iii) attainment of grief and
(iv) imperfection.

All these four kinds are not there in Hari always.

अनित्यत्वं देहहानिः दुःखप्राप्तिः अपूर्णता।
नाशश्चतुर्विधः प्रोक्तः तदभावो हरेः सदा॥
तदन्येषां तु सर्वेषां नाशाः केचित् भवन्ति हि॥

2. In Kataka Upanishad it is seen in 2-1-2:

पराचः कामान् अनुयन्ति बालाः
ते मृत्योर्यन्ति विततस्य पाशम्।

अथ धीराः अमृतत्वं विदित्वा
ध्रुवमध्रुवेषु इह न प्रार्थयन्ते ॥ २ ॥

Those who are like children, without the Viveka Jnānam engross themselves in worldly pleasures and go behind them. They fall in the trap of Yama and suffer.

Therefore, the Jnanins who have understood life, know that Moksha is nitya. ध्रुवं=Moksha is eternal. So they do not concentrate on temporal/anitya sukha. अध्रुवेषु न आसक्ताः इति ॥

Vishnu is called 'ध्रुवः' because He is the bestower of Moksha which is ध्रुवं—Nitya.

॥ श्रीः ॥

३९५. परर्धिः—ओं परर्धये नमः ओं ॥

1. परा ऋद्धिः=विभूतिः=अस्येति=परर्धिः ॥

Vishnu is called परर्धिः because He has plenty of wealth supreme.

2. परेषां वृद्धिः यस्मात् सः परर्धिः ॥

Vishnu is called परर्धिः because others' wealth and prosperity is due to Him.

3. 'Parardhih' means of noble and auspicious qualities. The entire 'समन्वयाध्यायः' consisting of 135 Sutras says that Vishnu is having infinite auspicious qualities in Him. The anumana is:

विष्णुः, अनन्तकल्याणगुणपरिपूर्णः,
जगज्जन्मादिकर्तृत्वात्,
व्यतिरेकेण देवदत्तवत् ॥

4. When Dasaratha consulted about Coronation for Sri Ramachandra Mahaprabhu, all of them said:

'कल्याणगुणाः पुत्रस्य सन्ति ते'—Hence He is called as 'परर्धिः'॥

॥ श्रीः ॥

३९६. परमः—ओं परमाय नमः ओं ॥

1. परमः=सर्वोत्तमः ॥

Vishnu is called 'परमः' because He is Sarvottama. He is Omnipotent in all respects.

Srimad Acharya states in Dwadasa Stotra 4-3:

बहुचित्र जगत् बहुधाकरणात्
परशक्तिरनन्तगुणः **परमः** ।
सुखरूपममुष्यपदं परमं
स्मरतस्तु भविष्यति तत्सततम् ॥

श्रीविष्णुः परशक्तिः, अनन्तगुणः, **परमः** ॥

Sri Vishnu is having distinct and unique capacity; is having infinite qualities/attributes. He is Sarvottama. He is Omnipotent.

2. Mahabharatha Tatparya Nirnaya 1-29 states:—

सर्वोत्तमो हरिरिदं तु तदाज्ञयैव
चेतुं क्षमं स तु हरिः **परमः** स्वतन्त्रः ॥

Lord Sri Hari is Supreme. The world can attain knowledge and activity by His command only. He is independent. He is Uttama and Sarvottama in all respects.

3. Dwadasa Stotra states:—

परमोऽपि रमेशितुरस्य समो
न हि कश्चिदभून्न भविष्यति च ।

कचिदप्यतनोपि न पूर्णसदा
गणितेड्यगुणानुभवैकतनोः ॥

There is none superior to Vishnu Who is the Husband of Mahalakshmi. There is none even equal to Him in any respect. Therefore He is '**परमः**'।

4. In Vishnu Tatwa Vinirnaya, Srimad Acharya cites Narayana Sruti as :—

यस्य प्रसादात् परमार्थितरूपात्
अस्मात् संसारात् मुच्यते नापरेण ।
नारायणोऽसौ **परमो** विचिन्त्यो
मुमुक्षुभिः कर्मपाशादमुष्मात् ॥ इति ।

Narayana Sruti says, that one will become free from this miserable cycle of birth and death only by the Grace of Narayana, but not by any other means. Therefore those who desire to be free from this samsara should meditate upon Lord Narayana only as '**परमः**' Uttama.

5. **अस्यैव सर्वनामानि व्यतिरिक्तस्य सर्वतः ।**
यः स्वतन्त्रः सदैवैकः स विष्णुः परमो मतः ॥

All names are His Names. He is distinct from all others, independent. He is the same all along and supreme. Vishnu is '**परमः**' hence that He is Sarvottama is the supreme opinion.

॥ श्रीः ॥

३९७. स्पष्टः—ओं स्पष्टाय नमः ओं ॥

1. स्पष्टः=परमेण स्वेनैव स्पष्टः इति॥

Vishnu is called 'स्पष्टः' because He is clear to Himself which means nobody can know Him clearly and completely.

2. Bhagavad Gita in Vibhuti Adhyaya, make this clear that Krishna alone is 'स्पष्टः' । 10-15

स्वयमेव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम ।

Arjuna says that there is no person who has known Him fully but there is only one who has understood Him fully and that is none other than *Himself*—'स्पष्टः'।

3. Vedas speak about Him only in the primary sense. But a devata knowing even all the Vedas cannot know Him fully and completely. Why?

Because Vedas themselves say that they are unable to speak about Him fully.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

4. In Srimad Bhagavatha Tatparya Nirnaya, Srimad Acharya states—

वेदो वदन्नपि हरिं, न सम्यक् वक्ति केशवम् ॥

Then which are the Sabdas, that can drscribe about Him fully both in quantity as well as in quality? Those Sabdas are the one which are in His very Swaroopa (अप्राकृत स्वरूपभूत शब्दाः). They will only tell about Him fully and clearly and none other than Him has access to them.

So Vishnu is called 'Spashtah'.

॥ श्री ॥

३९८. तुष्टः—ओं तुष्टाय नमः ओं ॥

1. परमानन्दरूपत्वात्=तुष्टः ॥

Vishnu is called 'तुष्टः' because He is the swaroopa of Supreme happiness and joy.

2. भक्तकृत सेवया तुष्यति इति तुष्टः ॥

Vishnu is called 'तुष्टः' because He is feeling happy over the services submitted/done by the devotees.

3. In Madhvamruta Maharnava, it is said :

अन्नस्य दानमात्रेण न तुष्यति जगत्प्रभुः ।
तुष्टः भवति सर्वेशः श्रीमध्वद्वेषिदूषणात् ॥

Paramatma Vishnu will be happy and pleased only by criticising those who criticise Sri Madhva. For example Advaita Sāstra is exactly opposite to Dwaita—Madhwa Sastra. A devoteee should study and understand that other views are opposed to Vedas. For example, the tabulation is given below.

Dwaita	**Adwaita**
1) Paramatma is having infinite auspicious qualities (countless—Not even Mahalakshmi can count).	1) Paramatma has no attributes at all. He is Nirguna.
2) Brahman—Paramatma is one and unique.	2) Brahman is two. They are called as (a) शबल-सगुण ब्रह्म (b) निर्गुण ब्रह्म ।
3) World is Real.	3) World is unreal—मिथ्या ।

Dwaita	Adwaita
4) Conclusion—उपसंहार should take preponderance.	4) Introduction—Upakrama should take preponderance.
5) Uttama—Para Vidya is Brahma Sutras.	5) Para Vidya is Upanishad
6) Bheda is Satya and it is five-fold.	6) Bheda is false.
7) God and Jeeva, whether here or in Moksha, are always different.	7) There is no difference between God and Jeeva.
8) Bhakthi is a *sine qua non*.	8) Knowledge is a *sine qua non*.
9) For Moksha, Eswara Prasada is mandatory.	9) Not so, because Eswara is Jeeva itself.

Paramatma is called as 'तुष्टः' because He is most pleased with the devotee who does Vichara on these, with authorities.

॥ श्रीः ॥

३९९. पुष्टः—ओं पुष्टाय नमः ओं ॥

1. सकलगुणपूर्णत्वात्=पुष्टः ॥

Vishnu is called 'पुष्टः' because He is full of infinite, unimaginable, indescribable, countless, auspicious, attributes and qualities.

2. पुष्णाति इति पुष्टः ॥

Vishnu is called पुष्टः because—

(i) He nourishes all
(ii) He fosters all
(iii) He brings up all
(iv) He nurtures all

The very definition of Brahman given in the Second Sutra as ओं जन्माद्यस्य यतः ओं states that Vishnu is the creator, sustainer, destroyer etc., etc.

But again a separate Sutra in Bhakthi pada has been made to show that He is the nourisher of all. He is 'पुष्टः'. This is because the objection is taken as :—

विमतः, न जगत् स्रष्टा, तत् अपालकत्वात् व्यतिरेकेण जीववत् ॥

By this inference it will be proved that Vishnu has not created the Jagat. To rebut that,

इति पुनः आक्षेपे, निरवकाश प्रमाणेन पालकत्वं (पुष्टत्वं) समर्थिते ।

॥ ओं प्रकृतैतावत्त्वं हि प्रतिषेधति ततो
ब्रवीति च भूयः ओं ॥ ३-२-२२ ॥

Srimad Acharya quotes an authority of Brahmanda Purana to show that Vishnu is पुष्टः ।

सृष्टिं च 'पालनं' चैव संहारं नियमं तथा ।
एक एव करोतीशः सर्वस्य जगतो हरिः ॥ इति ब्रह्माण्डे ।
पालनकर्तृत्वात् विष्णुः 'पुष्टः' इति ।

॥ श्रीः ॥

४००. शुभेक्षणः—ओं शुभेक्षणाय नमः ओं ॥

1. शुभे ईक्षणे यस्य सः शुभेक्षणः ॥

Vishnu is called 'शुभेक्षणः' because His seeing is in Mangala auspicious activities only.

2. शुभं ईक्षणं अस्य कर्तुः कर्मणः=शुभेक्षणः ॥

By His seeing—'look of mercy' all things will become most virtuous and auspicious.

3. In Dwadasa Stotra 7–1 states:

विश्वस्थितिप्रलय सर्गमहाविभूति
वृत्तिप्रकाशनियमावृति बन्धमोक्षाः ।
यस्या अपांगलवमात्र ऊर्जिता सा
श्रीः यत् कटाक्षबलवत्यजितं नमामि ॥

For all the Universe creation, destruction, protection etc., will all be achieved by the slight edge look of the eyes of Great Mahalakshmi. It has such glorious capacities and powers. This is due to the merciful look शुभेक्षणः's look on Her. He is Ajitha nāmaka Sri Vishnu. By His merciful look, Mahalakshmi acquired all these super and supreme powers.

4. In the Ramayana of Valmiki, Aranya Kanda, 74th Adhyaya, 13th Verse states:

चक्षुषा तव सौम्येन पूतास्मि रघुनन्दन ।
गमिष्याम्यक्षयाँल्लोकांस्त्वत्प्रसादादरिंदम ॥ १३ ॥

This is the Chapter dealing with the emancipation of the humble devotee 'Sabari' by "Lord Sri Rama, Who is nandana for Raghukula, by Your merciful and pleasing

look, I have been satisfied and I have washed all my sins and everything in me has become pure." *So says Sabari.*

5. शुभकरं ईक्षणं शुभेक्षणः ॥

His very look will bring all mangalas and auspicious things. So He is called 'शुभेक्षणः'।

6. शुभं=शुभकारकं संसारनिवर्तकं, परमानन्दप्रापकं च ईक्षणं=ज्ञानं यस्य सः शुभेक्षणः ॥

His look will clear the devotees from the bondage of Samsara, i.e., from the Prakrithi Sambandha. That devotee will be emancipated. That look gives greatest happiness which is available in Moksha.

Srimad Bhagavatham states :

भिद्यन्ते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

By the look of Paramatma, all the knots are cut down. All the doubts are cleared off. All karmas which are to be closed come to a closure. The devotee enjoys the eternal Swaroopa-ananda by His look.

So Vishnu is called 'शुभेक्षणः'।

Sloka 42 comes to end.

॥ श्रीकृष्णार्पणमस्तु ॥



[Continued from Cover 4]

(25) महाभारततात्पर्यनिर्णयः (अध्यायः १७)
(26) Vishnu Stuti (Sri Satyasandha Mahan)
(27) Vinayaka Chaturthi (as per the Vedas)
(28) महाभारततात्पर्यनिर्णयः (अध्यायः १९)
(29) महाभारततात्पर्यनिर्णयः (अध्यायाः २३, २४, २५)
(30) महाभारततात्पर्यनिर्णयः (अध्यायौ २७, २८)
(31) Three Ratnas of Sri Vadiraja Mahaprabhu
(32) Mahimas of Srimad Bhagavatam
(33) Rishi Panchami Vrata Katha Mahima
(34) Dhruva—Supreme Devotee of Hari
(35) Sri Satyanarayana Vrathakatha Mahatmya
(36) Critical Analysis of Nyaya School
न्यायमतसूक्ष्मविचारः
(37) Sri Vishnusahasranama Bhashya Sangrahartha
Part I (1–106 names)
(38) Jolts of Jayatirtha
(39) Tirtha Prabandha–Part I—Paschima Prabandha
(40) Harikathamrutha Sara—Mangala Sandhi
(41) Glories of Brahma Tarka
(42) Harikathamruta Sara—Karuna Sandhi
(43) Sri Vishnu Sahasranama Bhashya Sangrahrtha
Part II (107 to 202 names)
(44) Tirtha Prabandha–Part II
—Uttara Prabandha
(45) Tirtha Prabandha–Part III
— Purva Prabandha
(46) Sangraha Ramayana—Tamil
(Bala Kanda and Ayodhya Kanda I Part)
(47) Harikathamrutha Sara
—Vyapti and Bhojana Sandhi
(48) Tirtha Prabandha–Part IV
—Dakshina Prabandha

(49) Vibhuti Tattva—Bhagavad Gita 10th Adhyaya—Bhagavatha 11th Skandha-16th Adhyaya—Vayu Purana—Magha Masa Mahatmya-1st Adhyaya and Harikathamrutha Sara-Pancha Vibhuti Sandhi

(50) Sudha Sangraha—in Sanskrit by Tamraparni Sri D. V. Subbachar and English rendering by T. S. Raghavendran, for the First Adhikarana 'Jijnasadhikaranam' consisting of 88 verses in Anuvyakhyana

(51) Harikathamruta Sara - Pancha Mahayagna Sandhi and Pancha Tanmatra Sandhi—combined

(52) Unparallel Mahimas of Tatparya Chandrika

(53) Three Rathnas of Mantralaya Mahaprabhu

(54) Sri Vyasa Karavalambana Stotram

(55) Sri Ranga Mahatmyam

(56) Mahabharatha Tatparya Nirnaya—Adhyaya 21—418 Slokas

(57) Sangraha Ramayanam—
'Sundara Kanda'—341 Slokas

(58) Sri Vishnu Sahasranama Bhasha Sangrahartha
Part III—208 to 305 names

(59) Mahabharatha Tatparya Nirnaya—Adhyaya 22—461 Slokas

(60) Manimanjari—Part I-4 Sarga and 9 Gems of Dwaita in Srimad Bhagavad Gita

(61) Sangraha Ramayana—Aranya Kanda, Kishkindha Kanda, Sundara Kanda—1129 Slokas in Tamil

(62) Mahabharatha Tatparya Nirnaya—Adhyaya 26 with Harikathamruthasara 8th Sandhi—Matruka Sandhi

(63) Apoorva Anudwayam—Anubhashya and Anu Madhva Vijaya

(64) Bhakthi Pada in Brahmasutra Bhashya—42 Sutras

(65) Aparoksha Jnana Pada in Brahmasutra Bhashya 51 Sutras

(66) Vairagya Pada in Brahmasutra Bhashya—29 Sutras

(67) Yukthi Pada in Brahmasutra Bhashya—38 Sutras

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